Rabbi Michael-ben-Pesach Portnaar

FROM MOUTH TO MOUTH

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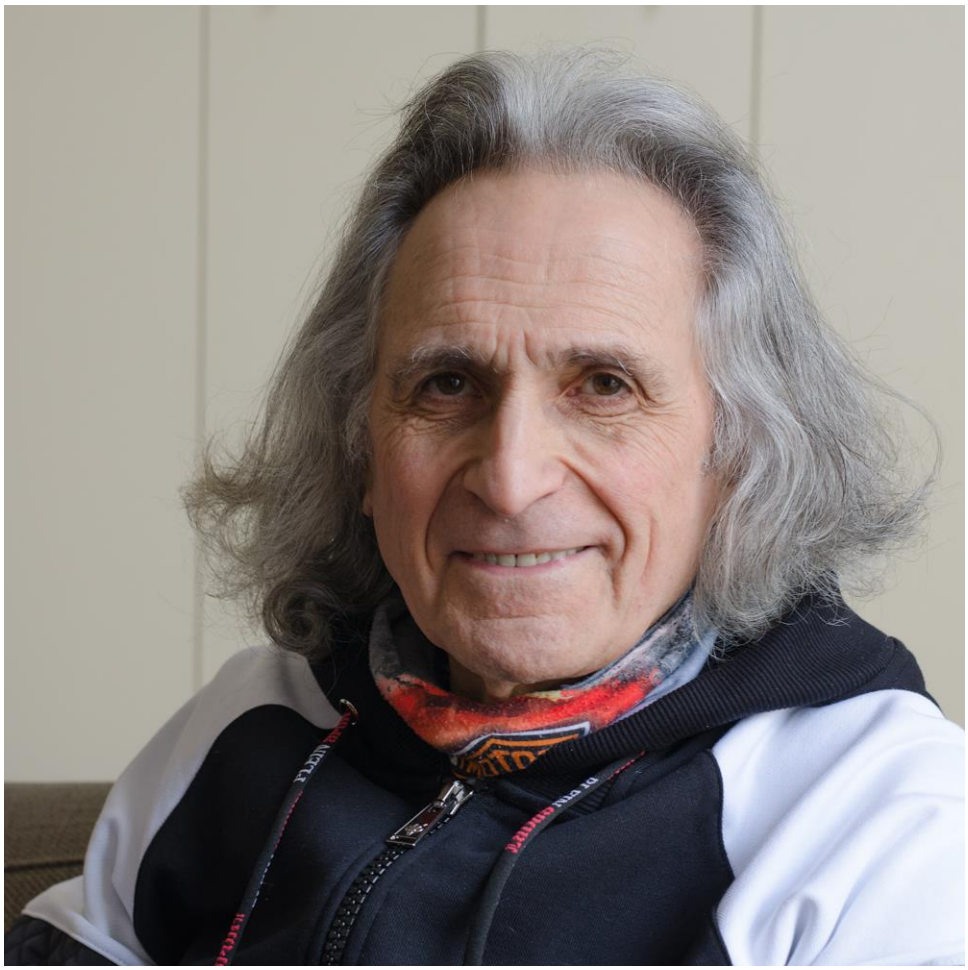

BY

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Preface

We begin this correspondence that will present to the reader a wondrous connection between a teacher and his SPECIAL student.
But what does this mean: special student? And what is the purpose differentiating between normal and special students? What does this give us? In fact it is good when there is one teacher and all others are simply students! No mutual envy - complete spiritual equality...just as it was "during the Soviet rule"!

1) What does "the special disciple" mean?
As it is already well known to us, all of Universe is created upon the principle of "pyramids". The world of Adam Kadmon anticipates the world of Atsilut. The world of Atsilut is higher than the world of Briya etc. And all that exists, has two aspects: the general and the particular.
The same concerns the levels of conscious life as well as spiritual comprehension. We are all "people" and in this general point of view we are all equal. All of us have the same rights - the general rights of a person laid in codes of international organizations... And according to these general rights, it is right in relation to the view of citizens as minimal objects of national and international law.
However, there is also an particular/private aspect. And here we see, that in this aspect all different: one is poor - another is rich, one highly educated - other commoner blue collar worker, one has authority above many - another not in a condition to be the owner in his/her own house.
The same can be found in the spiritual aspect as well: here again there is the general and particular/private. From above, all of us are equally given the precepts of The Torah. In the general aspect their execution (" hands and feet ") do not differ at all from each other. It concerns execution of the external Torah (lo lishma).
However, in the execution of the internal Torah there is added the element of KAVVANAH - intention/aim - and it is already private/particular aspect: in this respect there are no two individuals executing the internal secret Torah (Lishma) absolutely equally. And everyone executes it in a way completely unique to their own inherent level.
Precisely also these two aspects - the general and particular/private - apply concerning the disciples studying the spiritual. In the general aspect all disciples without distinction study all teaching materials, assigned " for all ". To them the teacher addresses on the one hand individually, and on another - to the certain level of comprehension, a characteristic number or many disciples (however: In no way those belonging to a "group"!).
And then there is the "special" level! And here only the teacher can see and notice a level or potentiality of a spiritual level of this or that disciple. From this you will not escape in any way: in such a way is the world created... Its internal structure is like this, whether we like it or not.
The same concerns regarding ours forum members. There are some amongst them that are only the potential disciples, simply interested in spiritual questions, which from time to time check on the forum. And there are also those that cannot live a day without direct involvement in the work of a forum, even writing messages! Certainly, this second type of forum member, who is on the level of participation in studying the teaching materials and applying inner efforts is above the level of being simply interested.

Besides this, there is one more essential "discipleship scale" - "opinion" of the teacher regarding this or that disciple. Not in the personal attitude, but only on the level of spiritual attainments!
Thus, we see, that there is absolutely no bias in the definition of "the place" of this or that disciple. In fact none of the disciples pay the teacher that could cause him to have any PERSONAL interest " to put this or that disciple near to himself at the head of the table ". Not abundance, nor influence or any other type terrestrial authority can in any way bend therefore a position of the teacher in relation to this or that disciple.
And here, with the appearance of Alexander Pershin - for the first time in the 10 years of work with my disciples - there was a sensation, that to me has been sent " a special disciple ".
And why in such a case have I, as a teacher not considered till now any of my existing disciples " a special disciple "? In fact from disciples of the Dutch group there are already 3 teachers Lurianic Kabbalah, and from my Russian speaker disciples there are also 3? How could they get to such a degree if they not "special"? - Yes, they have risen above usual forum members and disciples, but at this time are still distant having the title of " a special disciple "!
And the "special" disciple does not require the diploma of a teacher of Lurianic Kabbala just as I did not need and was not required to have a piece of paper determining my completion or any kind of "spiritual" education. Rather, only my great Teacher has whispered into my ear: “You are spiritual rabbi of this generation! ".
For this there is no direct, logical explanation...
How it is possible to "logically" and "reasonably" explain that unshakable fact, that IMMEDIATELY with the advent of Alexander Pershin, I, without even questioning it, began to name him a SPECIAL disciple? Whence it is known to me?... And Herein lies all secret of sensation, perception of the spiritual. It is possible to write a great lot of books, to offer all kinds of interpretations sacred writings, the New Testament and etc.... And all of this, everything, will not give the basis to name that person “my special disciple "... And on the contrary: having run my eyes across just some of the outline pages of the "newcomer", it is possible to "bring him nearer" it to myself, that he may eat " from one (spiritual) table " with the teacher...

... And nevertheless I shall try to explain... On fingers. The fact of the matter is that to Torah, to the Kabbalah, nothing can be added, it is impossible also to take anything away from it. That is, it is impossible to deviate neither to the left, nor to the right! Look at me: all my lessons, books, articles and other... in them I have not deviated even an iota from the Lurian Kabbalah that was revealed to me, it being a being tracing-paper of laws of the universe of the Creator. I have not added a word FROM MYSELF, and absolutely all I have taken from the Torah, from Zohar - the Doctrine of the Creator about Deliverance! And here it also is the major and sufficient basis for my recognition of Alexander as my "special" disciple. In the etude “The Jewish New Testament about The Zohar" he did not add ABSOLUTELY ANYTHING from himself (i.e. There is nothing coming from his own self = a product of terrestrial reason!). He left everything within the limits of the sacred Doctrine. Clear?
...This heading will demonstrate to each and every one an example of a true relationship between the teacher and his special disciple... And using this example, each of you can

study and grow... And who knows, it is possible that in the future you will spiritually rise up to a place of a "special" level comprehension named "a special disciple "... Just as I am myself - " a special disciple " of my teacher...

1. I DESIRE TO CONTINUE STUDYING...FOR THE SOUL

Below I am putting the first correspondence that I just received in my mail.

"*Shalom! My name is Alexandr I was born in 19... I now live and work in Moscow as an engineer, study in a Synagogue on the former street Archipova. From the year 1999 I have been studying The Bible. From 2003 I began to study Torah and Judaism. Have visited Israel six times. In 2006 I received a book called "Chok leIsrael" and began to read Introduction to Zohar under the direction of Rabbi Tzvi Nisanzon, which fed my soul. In 2010 from the hands of R. Nisanzon in Israel I received an 8 volume "Introduction to The Zohar and Writings of Baal HaSulam" in Russian...*

I have been getting familiar with the works of The Holy Ari in the synagogue in Hebrew with teachers. I have a special opinion about religion, and I believe that Kabbalah is the path of correction of humanity and not observance according to religious studies. Each soul has to go through an individual path to find their other half, husband or wife. I desire to continue studying for the soul. Thank God, Baruck HaShem!"

And here is my (Michael's) direct answer to Alexandr and others:

Of all that you write to me, the only thing that interests and concerns me is the end: "I consider that Kabbalah is the path of correction of humanity and not religious studies and observances... Baruch HaShem!"

And the beginning of your email - this is your personal path towards Kabbalah and this path, understandably, goes through "external" factors: All kinds of studies in the synagogue, some books of some chassidic rabbi and in Russian (as opposed to the original holy tongue) and even with the reminder of the book of Zohar and Baal Hasulam...and of course, this path is thorny just as all have to endure who are seeking The Creator...especially in the beginning stages of the search.

"Each soul goes through an individual path, finding your half, husband or wife" - this you have seen well, for indeed in this is all of the work, all of the correction and of the reward - salvation. Regarding finding your other half "husband OR wife" - this I do not understand, for both of these parts are only inside of you, only you must put them in order...

"Desire to continue my studies for the soul" - and this is correct: "For the soul" - means, for the sake of giving.

"Thank God, Baruch HaShem!" - means, you are happy that you have been allowed to come on this path of truth...you have found this path and are thanking the Creator.

And so, all that is available is given for the BEGINNING of the individual inner work on oneself. I emphasize "BEGINNING", and not "continuation", for it is not through teachers in the synagogue, not from a famous rabbi, from whom you received an 8-volume, in this way you couldn't (and won't be able to) receive the impressions and the knowledge necessary for spiritual work, but only chassidic philosophies, traditions in the

spirit of Jewishness...the biggest thing that they could (and can!) give to you is to help you become a "good decent Jew"...

Unless you mean that now, finally, you desire to continue your studies, BUT NOW IT IS FOR (FOR THE SAKE OF) THE SOUL!!! For up till now you were involved in "dead studies", that do not lead to Yeshua, to salvation of the soul. And now you choose LIFE and this is why you desire to study Kabbalah (and because of this you now only learn in the holy tongue!), so that you can receive your salvation, wholeness, unity!

Indeed it is impossible to serve two masters, true? One learns "do everything for your own good/benefit", and another says: Give everything and only then you will receive from Me Life...

So it is, if you desire to study FOR THE SOUL, you must make your own choice. Read all of my books on the site, work using my books and the correspondences of the Forum...come to the forum, ask me questions there...seek the answers...but only those that are for the soul(as opposed to those that feed the mind/intellect).

2. STUDENT - "YEHUDA" (Which in Hebrew means "Jew")

Today early in the morning I received the following 2-nd communication from "newcomer" Alexandr. He writes:

"Having read some of the materials on your site I decided to write you. Shalom Alexandr".

And here is my answer to him, as well as each and everyone:

... Enormous gratitude to HaShem, that He has heard my pleas and has (possibly) sent to me, finally, the one who can become my true disciple and follower... For I asked for a disciple-yehuda WITH KNOWLEDGE of The SACRED LANGUAGE, for only to a "yehuda" (= to a condition of the maximum degree of closeness to the Creator!), proceeding in the study from spiritual sources In the ORIGINAL - in sacred language, it is possible to entrust and pass "by word of mouth" (literally: from mouth to mouth) the secret word of the Doctrine of the Creator so that the student may carry this knowledge salutarily and one day may in due time pass it to another... who will be sent to him from Above. And it is completely not important in my view, Alexander, whether you are Jew according to your "passport"(in Russia it is written on a passport as nationality) or a proselyte, or even only attracted to Israel non-Jew: I feel with all of my being, that you, even if you are not a jew ("Jew" - that is, only potentially having special predisposition to attaining closeness to the Creator!) are already a YEHUDA!
Shalom to you...get to work...but ONLY through Zohar and Ets Hayim using the holy language - original, (in fact, "nightly" comprehension doesn't come "out of thin air" - know that they are the result of work with the sources of Kabbalah in the ORIGINAL TONGUE!...And this is why they revealed...little by little, as time goes by, demonstrating - mainly to YOU - your movement towards The Creator...).

3. ABOUT YOUR ELEVATED DESTINATION

(From Alexander to me, 13-2-2011, in reply to the posting of his work " The Jewish New Testament About Зоаре " on our форуме)

"Boker Tov, Michael! Thank God that I obeyed Him and wrote to You.... I at once shall clear up my requisites, my name on Passport according to my father's family line is F...Alexander, but not even knowing what I was doing while writing you the email at night wrote Pershin Alexander - this is my name going by my mother's line."

I don't continue this post with detailed biographic data...but only that what I am here revealing. For I am certain that in within this data there is concealed a lot of important information about Alexander... But, strangely enough, all is already laid in this first paragraph - In the surname on "Pershin". From it is from this name that I am revealing Alexander's "spiritual genetics". And the rest is only details, only episodes of vital development.

The question is why did Alexander, not being aware of it, wrote in his letter to me his surname Pershin rather than the last name on his passport.

Here is the traditional explanation of the name Alexander:

"This is the name given by Jews in honor of Alexander the Great, tsar of Macedonia. The Talmud tells of a time that Alexander saw a High Priest of The Temple in Jerusalem, he descended from his horse and bowed down to him (Alexander rarely, if ever, bowed to anyone). The tsar then explained that he saw a High Priest in a dream and saw this manifestation as a good sign. Therefore Alexander peacefully included the Land of Israel in his growing empire. As a token of gratitude, wise men had decided that Jewish boys who were born in that year (333 b.c.e.), would receive the name "Alexander".

This explanation is given in it's obviously veiled form, in "clothes" of this world, rather than its' true spiritual meaning...
Instead of this true meaning we see some kind of a segment of the history of Jewish people, etc. I am not going to give a commentary to this corporeal explanation of the Talmud (in fact its' Jewish students learn the Talmud with "hands and feet", and therefore do not see anything spiritual in it!)

Alexander's spiritual name is constructed of 3 parts: Al - EKSA (in Hebrew there is no letter X) - NDER, corresponding to three words of the holy language.
As we know, only the consonants of the sacred language pass on to us the essence of things, and the vowels(nikudot)
bring only a modification of values that serve as a kernel of meaning upon a base of the consonants.

AL - EL (name = The Merciful Creator).

EKSA - The verbal derivative of a noun "κise" - a throne: I shall assist him who is...) = may SEAT on the throne.
NDR - NeDeR = Vow

Having connected all three components in a logical sequence, we thus find: I (the carrier of the name Alexander) accept upon myself a vow (the solemn obligation), that with my kind affairs I may assist in the process which manifests The Merciful Creator seated upon the throne of His glory.
In other words, the Merciful Creator sits on the High Throne of His glory in the world Atsilut, and this lower world must unconditionally accept HIS eternal laws of The Universe. And in herein lies the acceptance upon oneself "The Yoke of The Kingdom of Heaven" and is the action that assists the (descent) of The Merciful Creator (Z"A) to nukva(Malchut of the world of Atsilut), and then down to malchut of the world Assiya (which includes our lowest coarsest world-level of existence).

But in what way can you apply this to your life to realize the destiny engraved in your name Alexander?

This is where your mom's last name adds to the puzzle. You specifically added from the get-go of your email that you yourself were not aware of putting your last name according to your mom vs. your passport last name.

The matter here is that the world "Pershin" in the letters of the holy language looks like this: PeRSHIN("I" - the letter yud, which appears in a a number of forms while dropping out of others). And what we have here is the word in Hebrew is PeRuSHIM, and in aramaic it's even closer: PeRuSHIN - INTERPRETATION. (I repeat, that the vowels only create the shades of the general meaning of the words). And the noun -PaRSHaN - Interpreter.

And that is precisely why you brought up-unaware of it yourself-the last name of your mom, giving me the opportunity to calculate your higher assignment: Alexander The Interpreter.
Your name Alexander specifies the general direction of your aims/intentions - kavannah. And your last name according to your mom - to the specific realization of that which you assign to yourself with your name. Besides this, the assignment is indicated in the last name of your mom(and not your dad's!), because in fact The Merciful Creator descends upon His Throne - into his female part, Nukva, into Malchut and into this world!

And here we have: I, Alexander, with my kind deeds, accept upon myself a vow, a promise, that the path of my life would be to assist the seating of The Merciful Creator on His Throne of Glory in the lower worlds, conquering the world "for the sake of The Creator" and submission in worship before Him...And I shall begin to carry out this promise as Pershin - through the Interpretation of His Holy Scriptures (including both of His treaties/testaments.

4.1 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA

From the lessons on Etz Chayim ("Tree of Life". The link to the original book in Hebrew with numbered pages: http://www.kabbalah-arizal.nl/pdf/ets.pdf)

/Translated from Russian forum by Yuriy D./:

I understand that you, Alexander, are interested to know Yeshua's connection to the teaching of my great teacher Ari. here, the Ari draws for us a clear picture of this wonderful interrelation, a parallel, a unification between the Zeir Anpin of the world of Atsilut on the Tree of Life of the worlds and with the soul of Yeshua, HaMashiach, on the Tree of the Souls of all of Mankind.

Enjoy your recovery, my friend! Indeed HaShem, the Doctor of all doctors, will bring to you healing from your sickness, besides others, through the incomparable comprehension of the spiritual from the book Etz Chayim - Tree of LIFE - contained herein!

(Etz Chayim, page 237, line 25):

Here he reveals to us something wonderful. Pay close attention, because here he is telling us the most important aspect we must comprehend, for he speaks about the essence of the Keter of Z"A. Step by step you will come to understand where and how "I concluded" that Yeshua is The High Keter. He devotes this entire chapter to the Kether of Zeir Anpin, and we already know from «The Teaching of Foolishness»I, that on the level of the souls, Yeshua HaMashiach is the Keter of Zeir Anpin of the world of Atsilut. Now we will be able to see for certain, that he (Ari) is matter-of-factly showing us that this-Keter of Z"A deAtsilut - this is the force/strength/power of Yeshua.

הבחינה הב' הוא הכתר של ז"א אשר הוא נעשה מן החצי התחתון של ת"ת ונה"י החדשים של תבונה והנה בחינת הכתר דז"א צריך שתחילה נבאר מה ענינו אם הוא מכלל מוחין דז"א או לאו אם מכלל הי"ס דז"א או לאו כי בדבר זה יש מחלוקת גדולה בין המקובלים ובספר יצירה נתבאר שהחשבון י"ס מתחיל מן החכמה כמו שכתב אחת היא רוח אלהים חיים כו' וכן אמרו אין ראשית אלא חכמה וראיות הרבה לסברא זו גם מה ענין הבנת לשון כתר ולמה נק' כך

The second aspect is the Kether of the Z”A that is made of the lower part of the t’t and the new NeH»Y of tvuna (Bina). And upon a careful examination we see here the aspect called Keter of Z"A and it is necessary to once again ask ourselves what is its' essence? Is he(Keter of Z"A) related to the mochin of Z"A or not? Is Ketter of Z"A a part/component of the 10 sfirot of Z"A or not? For it is known that there are big disagreements and contradicting opinions between Kabbalists regarding this matter. In the book Sefer Yetzirah - The Book of Creation - it is explained that the number of the ten sfirot begins with the Chochmah, as it is written there that "She is The Ruach of the living Elokim" etc. It is furthermore written that "There is no preceding beginning before Chochma" and there are numerous confirmations regarding this sfira. It is also necessary to understand the title k-e-t-e-r and why it is called this way.

Amazing! We will b'ezrat Hasjem (with HaShem's help) continue next time to look at this aspect of utmost importance, which will shine to us light regarding both the origin/nature and the strength/force/power of Yeshua, Meshicheinu.

4.2 ABOUT THE HIGH KETER or ETZ CHAYIM ABOUT YESHUA/ CONTINUED-1/

Here he is writing something... how do I put this? Essence of all essences amongst all of what I have ever studied. Pay very careful attention! As a matter of fact, here is pointed out to us the qualitative relationship between Yeshua and the nation of Israel. Do you still remember? In the "Teaching of Foolishness" we have studied the 10 sfirot of the general/common partsuf of all of humanity, the whole of mankind. We saw that Yeshua is the keter, crown of this partsuf. The nation of Israel is the head and is the three upper sfirot of this partsuf, CHaBaD. And under it are located the 7 lower sfirot that has 10 private sfirot each, which is the 70(7x10) nations of the world. This is all speaking of the general aspect of creation. And so, here illustrates for us here in this allocation the relationship between keter and CHaBaD... I cannot even find the words to be able to adequately express what he is talking about here. Anyone who hears, will hear in this place one of the most important confirmations and proofs of the fact that I «did not get this from my own head» the concept of Yeshua as the High Keter of all of mankind. And that I «took and take» I get directly through the book «Etz Chayim» which is the book of books of my great, divine teacher Ari and Ari himself got everything for the Zohar, etc.

והנה כפי הנראה מפשטות לשון התקונים וספר הזוהר נראה כי הכתר הוא גולגלתא וחב"ד הם המוחין שבתוך הגולגלתא ואם כן הוא נמצא שהכתר הוא גרוע בתכלית הגרעון כי הוא נעשה חיצונית ולבוש אל המוחין כדרך הגולגלתא המקיף ומלביש את המוחין ואין ספק שתכלית ועיקר הם המוחין כי הגלגלת הוא כלי ומלבוש טפל אליה ודבר זה לא יעלה על דעת תינוק בן יומו כי הרי כתר גדול לאין קץ על החכמה ותבונה ודעת ונחשבו אצלו כלא היו אבל הענין הוא כי הנה המוחין הם חב"ד אבל שרשם של הג' מוחין נשאר למעלה הרושם שלהם ומציאותן בכתר ואותן המוחין שבכתר הם גדולים ומעולים לאין קץ על המוחין הנקרא חב"ד

And here, according to the simple understanding of the statement of Tikkunim (here he is talking about the book Tikkunei Zohar from Zohar) **it appears that keter is golgalta, skull** (of a partsuf). **We have a head: its' exterior is the skull/golgalta, and inside of the skull is located the brains/mochin. CHaBaD is the mochin that is inside of golgalta. And if this is so, then it turns out that keter is incomparably coarser, qualitatively lower,«worse», than CHaBaD. And this is so because golgalta,skull, became the external part, the encasement for CHaBaD, which is analogous to the way a skull (**of a person) **surrounds and protectively covers the brains. And there is no doubt that the purpose and the essence is the brains while the skull is the kli, vessel, and covering that serves as the (brains') helper. And this will not even enter into a one-day-old child's head, for indeed keter is eternally** (incomparably) **greater than chochma, tvuna**(bina) **and daat and in relation to keter their presence isn't even considered as being IN existence** (implying to us the degree of CHaBaD's insignificance and worthlessness in comparison to keter**!). However, the fact is that (even though) mochin is CHaBaD, the roots of the 3 mochin left above, in keter, traces/imprints within which is still present their existence. And these mochin, that are still present** (due to the imprints of the roots) **in the keter, are incomparably and eternally greater and higher than the mochin that is called CHaBaD**.

Look at what he's teaching us here! As we already know, all that exists consists of 10 sfirot. Just as - according to laws that apply to any given partsuf - the highest sfirah keter is immeasurably higher and greater than the following sfirah chochma that is bellow it (even though chochma together with bina and daat are located in the head - inside of keter, the skull), so in the same way is Yeshua always was and forever remains immeasurably (or as he says INFINITELY), higher and greater than anyone belonging to the nation of Israel!...

But...namely for the very reason that CHaBaD is the mochin that is located inside of the golgalta, then it turns out that keter is incomparably coarser, qualitatively lower, «worse», than CHaBaD!...And this is exactly what has become the stumbling stone for the nation of Israel, for indeed this is why they mistakenly believe that they, being "the interior part of the skull", are incomparably more important, higher than «drop-out kabbalist» Yeshua, «surrounding them from outside»! And for this reason, Ari is explaining to us(and the whole nation of Israel) once and for all, that the fact is that mochin is CHaBaD, but the roots of the 3 mochin left within keter their traces and their existence...and these mochin that are existing in keter are infinitely and incomparably greater and higher than the mochin that are called CHaBaD.

And I simply do not have enough words...in fact I don't have ANY words that could express the awe, the admiration, sincere gratitute and the respect towards my great Teacher Ari for revealing to me this secret...from mouth to mouth...that I would ignite with ardent, inextinguishable love towards Yeshua, my One and only Liberator!

4.3 ABOUT THE HIGH KETER or ETZ CHAYIM ABOUT YESHUA/ CONTINUED-2/

This is the third lesson in the row that is talking about about the 2-nd aspect of keter of zeir anpin and we are connecting this aspect with Yeshua. On the scale of the souls of all of humanity this is namely the strength of Yeshua. Pay close attention to what he is revealing to us. Everything that we learn in kabbalah, the purpose of all of our efforts in Kabbalah -- I repeat this again and again -- everything ONLY for the sake of receiving salvation for our souls. Nothing in this world can satisfy a soul: not animal pleasures, such as food, drink; sex, love and building up of a family and kids - all of the ladder all falls under the category of "family" and is no different to what birds do in the canals of Amsterdam, or on a tree in your neighborhood.

There is no great romance, no beautiful fairly tale - no matter how wonderful the fantasy - that a human being in this world is able to imagine that can satisfy the soul...the person is left yearning for something greater, bigger, more intense pleasures...he is constantly left hungry for more, no matter what he gets here. The same applies in the relation to the higher level desires - human: power, riches, socio-cultural and religious wisdom and so on -- and with this the soul will never be satisfied! She simply does not receive any satisfaction from any such endeavors. For the soul necessitates a "food" specifically designed for her -- and this is namely what we are learning: food for the soul! She comes from our spiritual mother and father, zeir anpin and nukva -- and this is namely what we are learning in all of the sections of The Wisdom of Kabbalah -- The Teaching of Salvation!

ולכן תמצא באדרת נשא שכאשר מבאר סדרי ספירות הכוללות כל האצילות אשר הא"א נקרא כתר ואו"א חו"ב מזכיר שם בא"א בחינת גולגלתא ומוחא סתימאה דיליה

And because of this you will find in Idra Nasso, (that explains the chapter of the Torah of the same name), **that when it is explained in the general order of sfirot, A'A is called keter,** (and Atik is separated, for Atik still submits to the laws of 1-st restriction. And only from A'A, from Arik Anpin and down, the worlds Atzilut and BeY"A function according to the laws of the 2-nd Tzimtzum) **and Av"I called chochma and bina , there he brings to memory in Arik the aspect of golgalta** (skull) **and his mocha stima** (hidden chochma).

אמנם חו"ב הם או"א שהם ענפים היוצאין ממ"ס דא"א הנקרא כתר וכן הוא הענין בי"ס הפרטות שבכל פרצוף וא"כ בודאי כי המוח הסתום שבכתר הוא גדול מאד מן חו"ב אשר בפרצוף ההוא כי הרי מן הכתר נאצלו הם ובהכרח הוא שבחינת ד' מוחין שהם חו"ב ודעת הכולל חו"ג שארבעתן יהיו נמצאים בכתר בודאי כמבואר אצלינו בברכת שים שלום של העמידה לכן הם ד' כריעות וד' זקיפות ע"ש

However, Cha"B -- this is Av"I, they are branches which have come out of M"S (mocha stima) **of Arik Anpin, that is called keter. And such is the workings of 10**

particular sfirot of any partzuf (That is, this is fair concerning every one partzuf in the 10 sfirot: that, which we call keter -- this is actually private/particular Arik anpin, and chochma and bina -- this is Av"I, Abba ve-Ima.) **And if this is so, then it is certain that the hidden moach, hidden chochma, that is in keter is much greater than Cha"B of any given partzuf, for they were emanated from keter. And it is certain, that the aspect of the 4 mochin, i.e. Cha"B and daat, consisting of chasadim and gvurot surely, that all 4 necessarily will exist in keter, as explained to us** (in the explanatory order) in the prayer Amida birkat sim shalom: the blessing in the prayer called Amida beginning with words sim shalom**). Therefore, there there are 4 times to bow down and 4 times to straighten. Read there.**

The matter is that in the Amida - a prayer said while standing with feet together -- it is necessary to bow 4 times. Bowing - these are states, when keter "bends" (you could also consider this descending) over chochma and bina and gives them mochin, light. And when chochma and rise to keter, it is required to straighten.

4.4 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-3/

I remind you that we are learning about Keter of Zeir Anpin. We learn here, approx. Half a page of that which is not taught anywhere else. Nowhere in the whole world will you be able to learn this. Nowhere will you learn about the spiritual roots of Yeshua on the tree of life. The principle itself, the power/strength of Yeshua. After all, we are not learning about the person of Yeshua himself, rather we are studying the structure of Keter of Zeir Anpin of the world Atzilut, but Yeshua was a force of this level. On the scale of souls he "clothed" in Keter of Zeir Anpin. And we know that whoever wears a level, understands/attains some particular stage, then that one is referred to by the name of this level. Look closely: in general, when we talk about Keter, then it ... When we talkabout the nine Sefirot from Chochma to Malchut, it is much clearer, it is still possible to somehow understand.

Both Chochma m Bina bring us to… in general the first three Sephiroth ... Strictly speaking, we learn in the Kabbalah in the general aspect, only the 7 lower Sefirot. All that we learn over 6000 years - it's only the seven lower sefirot of the universe. and whenwe say 'chochma and bina ", we mean a private chochma and bina of 10 Sefirot, the overall level of which remains, nevertheless, the level of a 7-lower sefirot. Take, for example, the world Atzilut. In the general aspect, as part of the 5 worlds of the universe, the world of Atzilut – the world of Zeir Anpin, because he is under the Tabur of A "K.

In other words, everything that we learn about the world Atzilut, the world of correction - this is, in general aspect, the seven lower sefirot. The true Ga 'R, the first three Sephiroth, are revealed only in Gmar Tikkun, the final correction of the world. And what we learn about Ga "R - this is, in essence, the private Ga 'R. In general aspect, we know nothing - we do not perceive anything of the true Ga 'R. Their perceptions will come to us only in GmarTikkun. Note that we are studying, in fact, only the seven lower sefirot even of the higher sefirot which are Keter, Chochma and Bina.

Therefore, when we learn something about Keter ... it is clear that we learn about him? All nine of the lower sefirot (from chochma to malchut) have aviut, the thickness of desire to receive or to opt out of receiving, because they all relate directly to the creature.We are part of creation; we, just as malchut, have 4 stages of aviut. Keter, however, has NO aviut! And so when we are learning about Keter, at that time we are learning, as it were, of a world that we absolutely do not know, do not perceive. After all, property Keter is the desire of giving/bestowal, and such a the desire we absolutely do not have. I repeat many times, that such adesire to give/bestow, we simply do not have in our nature!

Of course, when you look at any and all "saints" who ever walked or in our time are walking on the earth, with their charisma, and outward expression of diminution and the love of their neighbor, then, in ignorance, you may be believing that such a phenomenon "holiness" is possible. Remember firmly that all of us, humans – all are only a desire to receive for themselves! ... And only from Keter can we get a wonderful sense of the Divine ... Now, pay special attention: whenever you see and read the term "Keter", know that this is – the power, representative of HaShem, G-dliness ...

נמצא כי המוחין הם למטה מבחי' הכתר ואינם בתוכו כי הכתר גבוה מאד מאד מהם והם למטה ממנו לגמרי אמנם בכתר יש בו בחי' פנימית שהם מוחין שבו בעצמו ממש ובחי' החיצוניות שהוא הגולגלתא אלא שחיצוני' שהוא הגולגלתא מתפשטת עד למטה ומלבשת גם את המוחין הנקרא חב"ד אבל עיקרית הכתר אינו אלא למעלה על אלו המוחין

... I have absolutely no words here! Here I would rather altogether not say anything, for no matter what I could say, I can not adequately express what I feel. Strength, which I perceive here – is simply inhuman, and it completely overwhelmes me,overpowering. I'll try to translate, but ... If this is not the main source of power of Yeshua, not the most crisp, clear place where Ari tells about the power ofYeshua, then I simply do not know where else it can be found! Of course, the entire Torah talks about the power of Yeshua – force that performed in full all the commandments of the Torah (as opposed to what they teach: Kosher - not kosher, pure - not clean,allowed – not allowed, etc. – all this they teach and taught ... until finally they will reach spiritual maturity, in order to enter into the perception of Atzilut, in order to feel the forces of Atzilut in an organic connection with the Supreme Kether, with the strength of Yeshua.Because otherwise this teaching is empty, i.e., does not bring salvation .) And here is where Ari teaches us what Keter actually is!

It turns out that mochin that is, ChaBaD is **lower than the aspect of keter** and – is not in it. Look closely: **mochin - not in it!** Got it? They say childishly: "We are in Jesus". And now look at what the truly great, divine Ari teaches us: mochin, ChaBa"D - not in Keter. In this is the quintessence of everything. The entrance into Gan Aiden, into Paradise - it is here in this passage, which is before us, which I now read here. Do you hear what I'm saying? This is your already your work, whether you perceive or not. I openly declare that here is – the entrance into Paradise, Paradise itself, just as in the particular aspect, so also in general ... **for keter is much much higher** (superior) **than they**(mochin) **and they are quite lower then it** (keter). **However, Keter has an internal aspect, and this is mochin that is actually within him. And the external aspect of it is golgalta the skull. But the external aspect, ie, golgalta extends down and clothes** (covers) **aslo the mochin, called ChaBa"D. But the essence of Keter is only ABOVE these mochin** (above these ChaBa"D.

See just what he tells us ... The same thing with the power of Yeshua. Yeshua himself does not clothe the person (is not in the person) as is naively assumed, but only his, Yeshua's, outer part. We also learn this here, that golgalta, skull, extends down and makes a surrounding shell for ChaBa''D in our head. This is the projection of Yeshua in us, but Yeshua is free of the person, ie is in no form any part of a person, not even at the level of the human soul.

The fact that Yeshua came down to this world in human form - that is understandable, but here we are learning the "nature", the essential point of the strength Yeshua. And of course, his essence – this is Keter of Zeir Anpin ..

4.5 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-4/

ועיין בביאור אותו מאמר ג' רישין אתגלפין דא לגו מן דא הנזכר בתחלת אדר"ז דרפ"ח ומשם תבין ענין זה המוח שבכתר שהוא מלבד המוח עצמו מה ענינו

And read in the explanation of this maamar teaching: **three heads, which are engraved one within the other three heads** A"A of world Atzilut, as we have learned, as mentioned **in the beginning of the Idra Zutra** Minor Idra of Zohar page 288 perfect number, which coincides with the number of sparks of holiness, which must be pulled out of klipot. **From there you will understand this aspect of moach** that is in keter, which in addition to the moach itself moach of Keter, ie CHaBa"D, which is in Kether, that are located along with the ChaBa"D, **what is its meaning**.

We learn here about the essence of essences, about Keter deZeir Anpin deAtzilut, and we making a parallel connection to the soul, the essence, of Yeshua. Much of what we have learned, seems to be getting more complicated here. Simply listen to what he says, try to place it into what has already been taught, for here I will give very little explanation.

מ"ב וזה סוד מנחל בדרך ישתה הנחל הוא יסוד דתבונה ובתוכו מלובש דעת דז"א שבו החסדי' הנקרא מים ואלו מים נמשכין מן הנחל ההוא ומתפשטין עד היסוד דז"א וחוזרין ועולין ומגדלין אותן כנודע ויסוד נק' דרך בסוד דרך גבר בעלמה נמצא כי היסוד דאמא הנקרא דרך נעשה נחל מים וממנו שותה הז"א מאותן החסדים ואז נגדל ומרים ראשו וסוד הרמת ראש הוא כי חג"ת שבו נגדלין ונעשין בחי' ראש בסוד ג' מוחין שבו חב"ד ונמצא כי אין ראש זו מחודש רק שמה שהיתה בסוד חג"ת הורמו למעלה וגדלו ונעשה ראש בסוד חב"ד וזו בחי' ו' שבשם הוי"ה הכולל האצילות כי תחלה היה בז"א ו"ק לבד ו' זעירא שבתוך ה' דאמא עלאה ועתה יצאה ונעשה ו' עצמה שבשם הוי"ה ונעשה לו ראש שהוא צורת י' שיש בראש ו' כנודע כי ביניקה היתה ו' לאחר ה' ראשונה אלא שלא היה לה ראש כי היה ו"ק לבד ובגדלות נעשה לו ראש דהיינו י' על ו'

Place of explanations. And this is the essence of what is said in the Holy Scripture, "from the river on the way you will drink," What does this mean? He will now clarify to us this verse: **the river – this is the yesod of tvuna and it is clothed by Daat deZeir Anpin**, we were studied that NeH "Y of tvuna transfer to a Z"A the mochin of CHaBaD. So: yesod de tvuna transfers moach Daat. That is, in the yesod de tvuna dresses/clothes moach Daat deZeir Anpin consisting of chassadim and gvurot **whose chassadim are called water**. And this water is drawn from this river and extends to yesod deZeir Anpin. And they come back and grow, as is known. **And yesod is called path, as it says in another verse: "the way of a person in the world." It turns out, in such a way, that yesod de Ima of Bina , called path**, became a river of waters and from there Z"A drinks chasadim. **And then he grows up and raises his head. And the essence of raising the head – this is CHaGa"T, which grow and become the head like the three Mochin that is in it**. In other words, CHaGa"T grow and become a ChaBa"D.

And so it turns out that this head is not something new, but that something that was ChaGa"T rose, increased and became ChaBa"D. And this is aspect "vav", that is in the general name HaVaY"A of Atzilut, for at first Z"A only had Va"K – small letter vav inside of the letter hay. And now she became the actual letter vav, in the name

of HaVaY”A and obtains a head. And this is - the letter Yud, which is in the head of the letter vav.

In the letter vav at the top you see a fat point - this is an indication of the head of Zeir Anpin, when he is fully developed and emerges out of Ima **as known** in the state of **yenika** in katnut, **letter vav was behind the first letter hay, but she did not have a head** That which he says “behind” means in the letter on the left, for in the holy tongue everything is written right to left. The left paw of the letter hay – only like a paw without a point, without yud on top: this is - vav without a head **because he was only Va”K** had only 6 edges, **and in gadlut he obtains a head, that is letter yud above the letter vav**.

To be precise, it is remarkable what he tells us here... it is a repetition, but that too is of utmost importance in order to organize everything on the right shelves. See? Everything spiritual is expressed with letters. Through the forms of letters of the Creator’s language are expressed spiritual strengths and processes. Whether we're talking about the names of the Creator, or about Partzufim, or the Sefirot, the letters and their constituents - all of these are aspects considering from different sides the same spiritual elements of the universe.

4.6 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-5/

שער כג פרק ב מ"ת
Gate 23, par. 2. Place of additions

Previous lesson was quite complex, but it will later become clear.
Lessons from the Etz Chaim, which we have gone through in this thread so far, talk about Keter of Zeir Anpin deAtzilut. And on the scale of souls this corresponds to the soul of Yeshua. This is a parallel between the worlds and souls, because all of creation is created in the image/likeness: there is nothing in common, which is not in the private/particular and vice versa. See what we are studying? The phenomenon of Yeshua. We are studying how keter relates to ChaBa"D. Who are the ChaBa"D? They are – three levels of the nation of Israel. Each of you also has your own ChaBa"D, Israel, and 7 x 10 "nations of the world." So you see, everything lies within you. You see also the relation of keter, that "your keter" is the representative of the Higher, The Divine. He - the crown – is not part of man.

Look closely. Keter – this is a sefira not owned by a person or Zeir Anpin. It is the surrounding shell, a crown, from which is the Light's shining is drawn from Yeshua to the lower creatures. I will not go into the details with my poor language, but it is something completely different than what they sayabout Yeshua, that he is in a person's heart: "Jesus - in your heart." This affirmation is but a surge of emotion, story, etc. external description of a phenomenon that they do not know how to explain and how to handle it altogether. And therefore everything in religions is like in a fog…like on dope ... But the truth is that Yeshua remains OUTSIDE a human being. The Extention of golgalta, skull – this is what we are in our state able to perceive, when we that is, we are able to perceive when we elevate ourselves, ascending up to Yeshua.

And now look carefully at what he further reveals to us. He says: Place of additions. He will doubtless add to us knowledge of keter. We have not "over-talked", G-d forbid, of keter and Yeshua. We continue our spiritual adventure into eternity and perfection of The Creator and His creation. To be precise, this is the most critical place, the most critical evidence of Yeshua in the spiritual wellspring of Ari.

Look at what he now reveals to us about the location whence came Yeshua. That which we are studing here is even now still an unaccomplished dream…i.e., about this could dream every christian, including without exceptions the church fathers! For they would have desired, with a great joy and hope, to know the essence of Yeshua. Not only in a childish way, naively speaking of an Immaculate conception…Maria, mother of Yeshua, that is in the heavens…etc. All of these are religious thoughts.

That which they talk about is only the sense-felt image of the Creator's forces...but without explanations, the revelations of Kabbalah – it is all children's fairly tales and rhymes. For even in fairy tales "there is truth"…morals… and yet still fairy tales are far from objective reality. Everything that the church fathers dogmatically claim – absolutely non-proveable, because it is not based on the true knowledge of the Creator's Instruction. This is because the Creator gave it once and for all, but only to His chosen people, Israel.

And so, Israel must budy themselves with His Instruction night and day ... day and night, never letting it out of their hands, passing down by a chain of all the knowledge, insight, spiritual evidence, etc., and to all the other peoples of the world in the general aspect. Please take into consideration that the true spiritual testimonies, evidence, simply can not come from religion, science, etc. Why not? Because the evidence can only come from the position of the middle line. That is, not just the dogmatic twaddle about "Mary in Heaven," "Jesus on the cross," etc. conclusions of their theologies and all sorts of other blah blah...

Here we are given the essence of all essences. The Lords of the Vatican fantasized about knowing that which we are now learning, because they have no true knowledge. And I declare this not as a reproach, G-d forbid! They are stuck in dogmas, and therefore do not see the essence of whom they dogmatically placed at the head of their religion. They bow to whom they do not know, is this not strange?

Nevertheless, I will explain to you why this is so. The fact is that they worship Jesus, but this is something other than Yeshua! That is why, neither Christians nor Jews desire to know the truth about Yeshua of Lurianic Kabbalah. After all, Jesus for the Christian – this is someone who is on the cross, the one from the story, from faith below knowledge. Here you need only believe in him, and right away all your sins are forgiven...without individual spiritual work on yuorself! How simple is all this, just like "in a wave of the wand, as I desire." Therefore the crowd loves and listens to all this, their mouths open... Just as much as they like fairy tales, epics and folklore.

And the jews right away see in Yeshua “Jesus” – traitor of the people of Israel, geek, mamzer – illegitemate child. (After all, they reason thus: "If Miriam conceived Yeshu not by her husband, a Jew, but from the Ruach Kodesh, the Holy Spirit, then of course, his birth is not lawful") - not by lawful according to 'the covenant of flesh'! Therefore, he, Yeshua is to them - a stranger, and is absolutely not necessary to them.

... Therefore both groups are in the spiritual sense – ignoramuses, can not know the truth about Yeshua. Clear?

Yeshua had nothing in the material. He said: "Foxes have holes, where they establish their homes, while the Son of Man has no place to rest head." Place – this is the 4th stage of creation, and the soul of Yeshua did not belong to them of this stage, was higher, for it was of the divine level of keter. Therefore, he was an example of complete poverty and could not, by his very nature, engage in material acquisitions. He teaches us about the concept of "rich": the rich – this is someone who has more than one shirt, than one pair of flip-flops, etc. What he told his sent ones? – Do not take on the road with you two shirts...trust in the Creator.

And now take a look at their churches – the fact is that their wealth constitute a gigantic empire, comparable, perhaps, with the inexhaustible worldy riches of the organized crime world. Their cardinals live in live in the indescribable luxury of kings. The same goes for the so-called "success-Kabbalists" and "Kabbalah scholars," the leaders of the modern

"Kabbalistic" currents. Their earthly riches are innumerable,they are drowning in luxury! That is, literally, "drowning"! And what can teach their followers? As if this is comparable to the spirit of the teachings of Yeshua, our universal Liberator? As though it is possible, even theoretically, to attain liberation from the power of klipot, impure forces, without Yeshua?

And therefore, namely due to this, he, Yesua, to this day is not revealed to the apologetics religions and this false “kabbalah”. It is clear, for there is no conformity of properties.

4.7 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-6/

ועתה נבאר מהיכן נעשה בחי' הכתר הזה והנה הוא נעשה מבחי' חצי התחתון של הת"ת דאמא הנקרא תבונה וזהו ענינו

Page 319, line 24: **And now we will explain, from what was made the aspect of this keter. And so, he is made of the bottom half of Ima's tiferet that is called tvuna. And the meaning of this is in the following:**

I am simply amazed by what I hear. We have just read one sentence, and oh my all that is enclosed within it! I have no words to express…Be-ezrat HaShem I will attempt to convey word for word the the great meaning of what was said. Listen carefully...He reveals to us the source of Keter de'Zeir Anpin, or the very same that is on the Tree of souls – the roots of Yeshua's soul – wherefrom came Yeshua.

Of course, Alexander, all know, teach with the sensory, human intellect and emotions, that he was birthed by the woman named Mirian etc,. Focus all of your attention - this is one of the clearest places in Etz Chayim, where he gives to us the roots, essence of Yeshua's soul…Ari speaks of the High Keter. You will see here, that all of my knowledge about Yeshua I received not from the New testament, but only FROM KABBALAH.

To me this revelation was given, I would say, in a "strange" way. HaShem knows what kind of logic to use on this or that individual. At first I searched for Yeshua spontaneously and just as spontaneously found him. "Spontaniously?" – everything comes from above, including any form of spontaneity…And then he, Yeshua, sent me to learn Torah, Talmud and all the aspects of the traditional teaching. At a certain point in my studies, I was commanded to cease once and for all the traditional learning and suddenly, from above I was pointed "with a finger" towards Kabbalah.

And then I gradually began to delve into the deepest sources of Kabbalah: The Zohar, Etz Chaim in the original (along with TES, the study which for me was no longer sufficient). So I entered, finally,in ...PaRDeS, "The Garden of Truth", where no foot of man could step (without it "getting stuck!"), Except for Rabbi Akiva, Ari and Yehuda Ashlag. This is – a terrifying and fascinating place of his great force of truth ... "Terrifying" - because it is possible not to find your way our of his mazes. And I, like my great predecessors (and thanks to them!), went in, walked through, enveloped in flames and the light of truth ... and safely came out... (You may ask: why were only four able to safely enter and exit the PaRDeS? - In all of creation there are only 4 stages, is that not so? Same here: the four stages of a successful entry and exit from the Garden of Truth, each of which reveals the next step. And you can also ask: and what about Yeshua himself, Moshe, and Shimon bar Yochai? – This highest "three" levels, respective of Keter, Tiferet, and Daat – above the chaze: there shines directly the Light of the Creator, and therefore they do not need to "enter" in PaRDeS and to "exit" from it. For PaRDeS represent the universal 4 lower sefirot of truth, that is under the chase. Malchut of Tzimtzum Beth, as you know, serves ateret yesod. Thus, the "entrance" into PaRDeS begins with ateret yesod, and the "exit" – at the top third of Tifferet that is above the haze).

And there I found anew Yeshua, but now in all his glory, in the power of the Moshiach, Deliverer of my soul, but not in the strength of his first visit to the world, from which all draw only hope of salvation ... the cross, suffering, and so on. -They do not know the glory of Yeshua, for the simple reason that they is not able to in their state to penetrate the secrets of the Lurianic Kabbalah in secret language of the Creator!

כי הנה כתבנו לעיל כי לסבת הכנסת נה"י דאמא הראשונים תוך ז"א בבחי' המוחין הוצרכה להתגדל ולעשות לה נה"י חדשים אחרים ושם בארנו איך היה הענין ואמרנו כי האורות של נה"י דאמא עלו בחצי ת"ת התחתון של תבונה לדחות את הולד שיולד ויצא לחוץ ואז אותן האורות הוציאו שם נה"י אחרים חדשים

For we are in fact mentioned above that due to the introduction of the first NeH "Y de Ima into Zeir Anpin in the quality of Mochin/as Mochin, it was necessary to build up and make for herself new NeH"Y Do you still remember? At the birth of Zeir Anpin she gave to him, together with Mochin also her kelim NeH”Y – these were her first NeH”Y. And now she has to grow new NeH"Y, so that she can be in the state to have Zivugim with Aba. (For she, as it is known, by her nature, must be in a constant Zivug with him: In Zivug non-pasik, never-ending, which supports the existence of worlds to the Zivug).(note: her I’m not sure if I translated 2 words’ connection correctly). In this case he says Aba, but this is Israel Saba, the masculine component of tvuna.

And there we have explained how it happened that the lights NeH"Y ascended into the bottom half of tiferet de tvuna, to be able to push out the fetus, so he would be born and come outside. And then, these lights derived from there other new NeH"Y.

Understood? There, in Tifferet, occurred an accumulation of lights of great strength/power, sufficient for the excretion of new NeH”Y for Ima.

4.8 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-7/

כי בעלות האורות הנ"להאירו ונתנו כח לכלי ההוא של מחצית הת"ת התחתון והגדילו ממנו ג"כ נה"י חדשים ואז האורות הראשונים שנסתלקו נתלבשו תוך אלו הנה"י החדשים כי הנה"י הראשונים הוצרכו להתרוקן לכמה סבות הנ"ל אם לצורך לידת המוחין דז"א ואם להעשות לבושין למוחין דז"א עצמו כנ"ל אבל אלו שהם תשלום י"ס של תבונה עצמה חזרו האורות להתלבש בהם והנה מזה המחצית התחתון של הת"ת ומן הנה"י בבחינת כלים ובחינת אורות ג"כ שלהם עצמן הם הנעשין כתר של ז"א והרי זה הוא שינוי א' שיש בין הכתר אל המוחין כי המוחין הכלי שלהם הם של התבונה והאורות הם של ז"א אבל הכתר הכלי והאור שלו הכל הוא של תבונה

For at the raising of lights, as it is said above, they began to shine and gave strength to the kli of the bottom half of tiferet. And grew out of him as well new NeH"Y. And then new lights, that came out and were clothed in these new NeH"Y – in fact the first NeH"Y had to empty, for several reasons, as stated above. Just as in order to produce mochin of zeir anpin, so also in order to make clothes for the mochin for zeir anpin. But these new NeH"Y, that complement the 10 sefirot of tvuna, lights again dressed in them. And so, from the bottom half of tiferet and from NeH"Y – just as the aspect of kelim, so also the aspect of lights that are in the kelim - was made keter of zeir anpin. And this – the first distinction that exists between keter and mochin of ChaBa"D that is in mochin: their kli – from tvuna, and lights – from zeir anpin. And keter: both his kli and his lights – both are from tvuna.

Look at what we are being taught! Yeshua, as The High/Supreme keter – this is a human and at the same time, not having the aspect/image of a human. After all, both his kelim and his lights – both are from tvuna, where as only the kelim of the greatest saints were from tvuna, however, their lights – from zeir anpin. The same thing the sages say about Moshe: "above the waist above the chaze he was Elohim, that is the strength of tvuna, and below the waist below the chaze – this I express very briefly, for here is not the place to go into the details-he, Mosh, was ish, man, carrier of Zeir Anpin's strength. Here is one more confirmation for you, that Yeshua is infinitely higher than Moshe!

There never was, is not and will not be here on earth a person - no matter of how great a spiritual caliber - that can be compared to Yeshua. For only in Yeshua both kli and lights are from tvuna...

4.9 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-8/

Page 238, line 38 after period.

We are learning here about the Supreme keter, keter de zeir anpin, and on the scale of souls – this is the soul of Yeshua.

ובזה תבין טעם למה אין הכתר במספר י"ס כנ"ל אמנם מתחילין מן החכמה שהוא נקרא ראשית

And from this you will understand why Keter is not among the 10 Sefirot, as mentioned above. Keter does not refer to the 10 Sefirot. They say simply that Keter is the highest Sefira, but he is not of the same essence/nature as the lower Sefirot.Note: however, their counting **starts from chochma, which is called Reishit**, the first beginning. This is a great secret, which is written about also in Sefer Yetzirah "Book of Creation" of the forefather Abraham.

It is remarkable what he reveals to us. From this we will understand also why Yeshua, as the Keter of Zeir Anpin, was (and remains), to be precise , foreign and alien to the people of Israel. This is so, because, after all, both his Kelim and his lights are from tvuna.But Israel – they are ChaBa"D of all of humanity. They have their own 10 Sefirot, whose Keter is the luminescence of Yeshua's keter, but not Yeshua himself in his rightful place! Therefore, ChaBa"D is of an entirely different quality and level, because the kelim of "the nation of Israel" are from tvuna, while their lights are from zeir anpin. Turn your attention to this again: when I say "the nation/people of Israel" or ChaBa"D, that is in the private aspect – this is Israel in every human being, regardless of their nationality or religious affiliation.

I can not emphasize this enough, repeating it over and over again. endlessly repeat it over and over again. But in general aspect - it is the actual nation of Israel (Jews), being the carriers, the entire nation of Torah, of this force "Am Israel" –the people/nation of Israel, as opposed to the rest of the nations of the world. And so they have not recognized him… he, Yeshua, was (and remains) alien to them. Is it clear why? Because despite the fact that Yeshua, just like them, belonged to the nation of Israel – for the vessels of Yeshua, just like theirs – are from tvuna, but their lights – from zeir anpin, the lower world, and Yeshua's lights – from tvuna, the upper world. Our world is made of Zo"N – the sevel lower sefirot of bina and is then mixed with malchut, the 4'th stage.

Thefore, in this world there is a significant difference between th souls of Israel (and what can we say about the souls of the world) and the soul of Yeshua. For only Yeshua, of all of the souls of all of Creation, was of both aspects: both kelim and lights are from tvuna, the property of giving/bestowal of bina! …This is, in fact, indicated also by the message of the New testament, that when Yeshua was crucified, one of the guards pierced his side…and from there came out water to everyone's amazement…"whater" – this is the property/quality of bestowal of Bina.

והענין כי הנה המוחין דז"א שהם חב"ד שלו האורות הם של ז"א עצמו ואע"פ שהכלים והלבושים הם נה"י הראשונים של התבונה כנ"ל עכ"ז הם טפלים ונגררים אחר הרוחניות והאורות שבתוכו אשר הם מז"א עצמו ולכן משם הם מתחילין מספר הי"ס שהם חב"ד חג"ת נהי"ם שבו

The deal is that in the mochin of zeir anpin, that is his ChaBa"D: his lights are actually from zeir anpin. And regardless of the fact that kelim and clothings – these are first NeH"Y of tvuna, as noted above, nevertheless, they befit the spiritual and the lights that are in them, that are actually from Zeir Anpin and not from tvuna. **Therefore, there begins the count of the 10 sefirot, that are – his** zeir anpin's **ChaBa"D ChaGa"T NeHY"M**. In three lines: chochma-bina-daat, chesed-gevurah-tiferet, netzach-hod-yesod and malcut – all in all 10 sefirot of zeir anpin. I remind you, that beginning with partzufim of Tzimtzum Bet, ateret yesod acts as malchut. We now call him "malchut".

4.10 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-9/

/Page 238, last line after the perion/

We learned about zeir anpin. Ari revealed to us, that keter does not belong to the 10 sefirot of zeir anpin. Ten sefirot de zeir anpin – these are ChaBa"D ChaGa"T NeHY"M without keter. Jumping ahead I will only mention that in zeir anpin sefira daat serves as keter. Daat, of course, is not the true keter, but only serves in zeir anpin as keter, for the place of daat is in the middle line between chochma and bina, with this resembling the place of keter, which is above it. Listen very carefully that which I am now trying to transmit to you.

This is precicely what happened with the people of Israel: Moshe was for them "the crown" – "like" keter. Moshe was the leader of the nation and as the leader he remains even now, but he, is essence, is only daat. And that is why he brought with himself daat Torah, the knowledge of the Torah. And of course Moshe knew that he himself is not keter, but only daat, executing, for the time being, the responsibilities of keter. Due to this he warned his people, saying: "After me will come a prophet: listen to him!" He meant Yeshua – the true Supreme keter, clothed in the keter of zeir anpin of the world Atzilut.

Everything that I am telling you right now, by the way, as it were – this is absolutely unknown in all of the world.I mean who else is trying to engage in Kabbalah lishma? There are different types who call themselves "kabbalists", but are they… You will not hear this from anyone, to have someone disclose to the world the secret that we are now studying. In fact, how many times have others read and re-read this very same fragment of Etz Chaim? But still they did not see, for it was not revealed to them from above… There is no other way to call this…and if you say, that someone saw, but did not announce, for whatever reason…is such a thing possible?

Yeshua teaches us: "That which I wisper to you at night, in the dark, reveal it in the light of the day, shout it from the rooftops" - but never play hide and seek with it. And now look: Nowhere on the whole earth sphere will you find a revelation of the secret that is being entrusted to us here and now! Remember this firmly: this secret will not spread by itself until gmar tikun. THERE IS NOT AND WILL NOT BE ANOTHER DISCLOSURE! Of course, more and more will come to understand what we are now attracting into our world about Yeshua, the Supreme Keter. For once it has descended into this world, this revelation will become easier understood by others that will engage in this.

And what I am here drawing down, is given, in the first place, for the jews, for Israel. The fact that they do not hear nor desire to hear this means nothing in light of this fact.. For the light is stronger than the kli. The light that is attracted through us, through the revelation from above: that Yeshua – the true keter, the five stages of Moshiach and so on…this will begin to work and capture the minds and hearts here, in this world…And it is impossible for it not to do its' job – directly or indirectly – even on the nation of Israel…whether they like it or not. Against the will of their earthly kelim, against their concervatism, against their spiritual blindness…the light comes and handles their stubborn kelim, builds in them similarity of form with the higher. And how, do tell me, will they be able to resist him? For the light breaks ANY KIND of resistance, ANY

protest! And then, they will certainly accept Yeshua, and through him the Creator's fatherly love.

ובפרט במ"ש לעיל כי הכלים של נה"י הראשונים דתבונה נעשו בשר מבשרו וגופו ממש דת"ת דז"א אמנם הכתר שלו אין לו שייכות עמו לא באורות ולא בכלים כי כולם הם בחי' התבונה לבד ואין בו בחי' דז"א כלל זולתי שהוא מתחבר עמו ושורה עליו כעין כתר כמ"ש ולכן אינו נחשב במספר י"ס דז"א וזכור כלל זה

And in particular, as is written above, that the kelim of the first NeH"Y of tvuna actually became his zeir anpin's "flesh of flesh" and body – tiferet of zeir anpin.
So Adam said of Chava (Eve) when HaShem brough her to him.
However, his keter is not related to him to zeir anpin not by the lights nor by the kelim. For they are all only aspects of tvuna and he keter does not have absolutely anything of the aspect of zeir anpin…accept that he connects to him to zeir anpin and rests above him, like a crown. Because of this Yeshua is called the eternal king of the nation of Israel and before his crucification a "crown" was made for him and put on his head. Therefore, he keter does not belong to the number of the 10 sfirot of zeir anpin. And remember this supreme principle this law.

This is remarkable! Even just this one segment is enough for me…it gives me enough heavenly manna to squash all attacks of the klipot today, to push them away completely and to build myself up accordingly. And tomorrow, be-ezrat HaShem, I will have even more strength than today – I know this with complete certainty – because nothing disappears in the spiritual…and I will be able to work on even deeper and more powerful layers of the sitra achra, inevitably defeating them. And so on – until total gmar tikun. And for now, in essence, I will already live in the NOW, like the winner.

Do you see now? We are studying about Yeshua through Ari. Ari helps me to understand the strength of Yeshua, draws me towards him. How else could I study, to know about Yeshua, about my Redeemer, other than tthrough his Etz Chaim – Tree of Life...

4.11 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-10/

/Page 239, line 4 after period/

We are in the middle of a remarkable fragment, very special paragraph about the keter of zeir anpin – the prototype of the strength of Yeshua. And how stunningly clearly does he reveal this to us! I am receiving everything into my mouth with such astounding fluidity, without "stuttering" of any king – and this is the special feeling that I always trust. Impossible for me to describe with words…it is simply an inner sensation and it is always to the very point, always brings me to the truth.

וגם בזה תבין למה נקרא כתר כי הוא לשון כותרת וסובבת כמו העטרה המקפת ומסבבת ומלבשת ראש **האדם והוא דבר זולתו כנראה בחוש הראות שהעטרה דבר הנבדל מן גוף האדם גם מזה תבין הפרש ויתרון מעלת הכתר על המוחין כי המוחין היו האורות בחי' ז"א עצמו ובחי' הכלים שלהם בלבד היו מן התבונה אבל הכתר שלו כולו כלי ואור הוא מן התבונה לבדה ופשוט הוא היתרון והמעלה שיש בין תבונה לז"א שאין קץ וקצבה אליו**

And in the same way you will understand why he is called keter, for keter implies koteret, "crowns" and surrounds, like a crown, fitting over, surrounding and clothing the head of a person. And this crown is a thing separate of the actual person, as it seen by the eye that crown is a thing separated from the person's body. From this you will understand the separation and the superiority of keter over mochin. For in mochin – their lights were aspects of zeir anpin, and only their, mochin's aspect of kelim are from tvuna

Do you still remember? The NeH"Y of tvuna that transport mochin into zeir anpin's head that is in these kelim of tvuna are found to be mochin for zeir anpin. And at the birth of zeir anpin, the lights of tvuna herself ascended up to her tiferet, freeing these first kelim NeH"Y for zeir anpin's needs. And so these first NeH"Y of tvuna now became zeir anpin's kelim and received together mochin together with them. Therefore his kelim are from tvuna.

But his whole keter: both his kli and light – they are only from tvuna. And it is quite clear that there is no end and limit to tvuna's advantage and superiority of over zeir anpin.
Both aspects of zeir anpin's keter are from tvuna. Yeshua is immeasurably higher than the people of Israel, and that is why he, Yeshua, is placed over them, like a crown, as the eternal king…Pharisees and Sadducees asked him: "And who appointed you to this?" Now we know who gave to Yeshua these supernal titles(?). As both his kelim and his lights are from tvuna, from Ima, mother. And Aba –father, to whom Yeshua is always referring - is located in Ima. "I do not do anything apart of my Father in heaven…"

Father – this is Aba – masculine part of Aba-ve-Ima. And He, Father, Aba – "in heaven", that, as we know, means zeir anpin, called shamaim – heaven(s). That is, Father, Aba dresses in zeir anpin's keter. This is what he is now teaching us. A great secret is given to us from above to "try". Namely…only to "try", as is given to try to taste the special, rare, exquisite dish…for there is no end to the disclosure of the Creator's powers.

4.12 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-11/

ומה גם כי אפילו בחינת הכלים יש יתרון לכלי הכתר מכלים של מוחין לב' סיבות א' כי הכלים של מוחין הם כלים של נה"י ראשונים לבד אבל כלי הכתר הם מהנה"י החדשים וגם מחצי ת"ת התחתון ונודע כי חצי ת"ת גדול מכל הנה"י כולה כמבואר אצלינו בהקדמה הידועה

And furthermore, kli keter also has an advantage in the aspect of kelim over kelim mochin for two reasons. Because kelim mochin – this is kelim of only the first NeH"Y, but kli keter are from new new NeH"Y and from the bottom half of tiferet. And it is known, that the bottom half of tiferet is bigger than all NeH"Y, as is explained in our known introduction.

I take this as the meeting with Yeshua. Here we continue to study the roots of the Supreme keter, and this is Yeshua. This is my meeting with Yeshua face to face. This I deepens my connection to Yeshua. There is no other salvation, other through this thin thread, which connects me to Yeshua. And in such a way also you will build your individual connection to Yeshua inside of your own kelim, and not through a story. Also with knowledge…of course, we go above the intellect, for we study the force of Yeshua, and not his image. Not the way he is represented…bearded and with a bowed head as it is so beautifully portrayed of him by artists, of course, each one in their own way.

I very much love to enjoy fine arts…but, I ask of you, do not make an image of Yeshua, do not imagine him within yourself as a person of flesh and blood! What business do you have with the mantle which he wore, with the material of the crown that was laid on his head? All that is spoken of is purely internal, spiritual! For Yeshua is the internal force of liberation!

The most important thing for us is that, thanks to this inner power, the spiritual strength of Yeshua, each one of us receives "a body" – a spiritual partsuf of Yeshua. Because then you can perceive here on earth eternal life. Not in the past, not in the afterlife, not in the future! Not only to think of Yeshua in the head or in some naïve emotions, as is taught by religion! – Yeshua's body can be and must be felt only "here and now"! Through the Teaching of Liberation, given to humanity through Lurianic Kabbalah you can be awarded the organic connection with Yeshua and by deepening it you allow yourself to be transformed and reorganized so that your body begins to live in the eternity of the now. You thus receive eternal existence, and death simply leaves you. For both holiness and impurity can not "live under the one roof"

If you study Kabbalah lishma – for the sake of the Creator – then there certainly will come a day, when suddenly exclaim aloud: "I am not afraid of death!" This does not mean that from that very moment it will leave you and let you rest. Because death day comes every day as product of sin, inside and outside of you… Its' daily appearance is necessary…But by then you already firmly know that the following day and whenever this happens, starting from that day, you will overcome it…above reason!

As Moshe went together with HaShem, with the four-letter name of The Creator to pharaoh and defeated him, so it also happen with you… For Moshe was firmly connected to Yeshua, is that not so? …Remember his meeting with the burning bush… "and so, the

bush burns and is not consumed by the fire"! And only after this was revealed to him The Creator…yes, through "the incombustible bush", through the vision of the force of Yeshua! And this is the whole purpose of our studies, so that one
(indeed!) wonderful day, with complete inner certainty could say (just as I said): "I am no longer afraid of death!"

… It, like an old lady, will come, when it comes, but this must not interest you. Death is a product of sin that is committed until now. Not only by you, but the whole sin that took even before your appearance in this world… that you, we could say, "inherited" together with your soul, with your being. And you are obliged to internally defeat it! And then you will be able to say (as I said): "I sought and found!" – Sought the source of eternal life and found him!

And the daily appearance of all possible temptations is going to continue in your perception of reality, but now you are already going to know within yourself the Creator's strength, that together with Him and His Moshiach you will surly defeat your pharaoh: your desire to only receive – the sole instigator of death!

4.13 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-12/

ונודע כי חצי ת"ת גדול מכל הנה"י כולה כמבואר אצלינו בהקדמה הידועה

And it is known that the bottom half of tiferet is greater than all NeH"Y, as is explained in our famous introduction.

Remarkable! Look at how deeply Ari knew about Moshiach, how he got imbued with this and revealed to us Yeshua! Without Ari we would still not know any of this, I would not be able to perceive Yeshua… I would have accepted him only spontaneously, only instinctually, as it happened to me 15 years ago, when I read through the testament of the submersion in water as it was in its' time, in the waters of the Jordan with Yeshua. But this was a connection with Yeshua without knowledge about him! The time came and now it is with knowledge, with learning from the very depths of my being. In building the Tree of Life in myself, I learn about Yeshua deeper and deeper still. Thanks to this, my vital forces with each day gain strength in such a way that I feel within myself eternal life for constantly lengthening periods of time. This beneficially effects my body.

Look carefully. Ari gives to us a principle here, why the bottom half of tiferet is greater than all NeH"Y…Of course, she is greater than all sefirot that are under her.

כי הבחינה הקטנה שבכל ספירה העליונה היא גדולה מכל מה שלמטה ממנה והרי ראית כמה יתרון יש אל **הכתר על המוחין ופשוט הוא כי הכתר גדול מכל הט"ס כולם של הז"א לגמרי ואמנם עכ"ז נקרא כתר של ז"א עם היות שאין לו שייכות עמו**
Because the lowest aspect in each higher sefira is greater than everything that is below it; And so, you saw, what advantage the keter has over mochin. And of course, that keter is greater than all 9 sefirot of zeir anpin from chochma till malchut. But, in spite of this, he is called keter of zeir anpin, despite the fact that he keter is not related (in properties) **to him zeir anpin.**

Despite the fact that keter is not qualitatively related to zeir anpin, he, nevertheless, is called keter of zeir anpin. Depsite the fact, that the nation of Israel stubbornly think that Yeshua doesn't have any relation to them, Yeshua nonetheless remains eternally their crown, the king of Israel.

4.14 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-13/

/Page 239, line 17 after period/

At the end of the previous lesson Ari revealed to us, that keter of zeir anpin is greater than all 9 sefirot of zeir anpin put together, and that he is nevertheless called zeir anpin's keter, despite the fact that he is not qualitatively related to zeir anpin. Keter is not related to zeir anpin in properties, but he is still called the keter of zeir anpin. Just as Yeshua – the keter, crown, king of the chosen nation of Israel. He came from, as it were, the nation of Israel, but at the same time – ses, what Ari is telling us – Yeshua does not belong to this people. This is what Yeshua said to us: "Foxes have holes, but The Son of Man has no place to rest his head".

Now you will better understand that, which Yeshua often says, when he heals the sick: "Go to your priests and make a sacrifice, as your tradition commands you".
Namely "to your priests" – they are not the priests of Yeshua. And yet at the same time, Yeshua asserts: " I came for the Creator's flock, for the lost/confused/bewildered people of Israel (and not for other nations!). After all, according to the Creator's plan, first the nation of Israel must accept Yeshua, and then also the rest of the nations of the world. First kelim Ga"R receive light, and then Za"T. Do you remember, how Yeshua emphasized this, when he sent out his shlichim, disciples? He ordered them to only go to the cities and habitations of Israel.

Alexander, hear, what I am saying! The fact that they very soon went to other nations was because the chosen people did not receive his good news about the approaching malchut shamayim, the Kingdom of heaven. But Yeshua himself sent them exclusively to the places inhabited by jews, for he was extremely well versed in the structure of the Tree of life – zeir anpin, clothed by keter. Moreover, he strictly directed them not to go to gentiles…and who were the gentiles? The rest of the world – everyone other than the people of Israel.

One more time: Why did his 12 disciples have to go to the cities and villages of Israel? – First Israel had to – by way of tshuva – the act of returning to the Creator (everywhere incorrectly translated as "repentance") – to come to the reception of the Holy spirit through the High/Supreme keter. And only then the whole Israel could shine to the rest of the nations of the world as well. And since Israel did not accept Yeshua, then the shlichim were forced to go to other flocks…not those chosen by the Creator. "The chosen people" – this is the head of humanity: chochma-bina-daat. And instead they went into the body of humanit: into ChaGa"T until chase – outside of the people of Israel.

See, what we are learning…this is absolutely uniquely connected Yeshua's spirit…namely here you will find him. Here, through the Ari, I am able to feel him…to get a taste! This for me is no longer a story of empty words…imitation of Yeshua on the cross…necessary weekly readings from the book of the jewish Testament not in the language of Yeshua himself, but in a translation into some language of the nations of the world…. And so, they attempt with their heads, which essentially belong to the level of the body of the humanity's partsuf, to understand something that is absolutely impossible without learning Kabbalah. After all they worship Yeshua, no? Then why be followers and not grab onto the study of Kabbalah – the teaching of Yeshua himself – first and last of all kabbalists in world history able to bring

Creation of HaShem to salvation and perfection?!

But…how, do tell me, can they, the nations of the world, their teaching, priests, come to this most great knowledge of Kabbalah – and together with it to the knowledge of Yeshua – if…the chosen nation of Israel themselves do not receive neither Kabbalah nor Yeshua – The Supreme/High keter. It is so silly when they stubbornly argue that Kabbalah is a holy teaching, but Yeshua is a heathen and a traitor of the people of Israel. What can you then expect from, say, a catholic priest or a Russian batyushka and other religious teachings? After all, if the head does not desire, then how can the body do anything? Until the head will want, a person can't even move a finger! And even if he will move it, this is going to be "self-initiated" …only vague assumptions inspired by faith below knowledge…without the head of the body.

Line 17 after the period.

והטעם הוא לפי שכאשר אמא שהיא התבונה רוצה להעטיר ולהכתיר את בנה ז"א בסוד בעטרה שעטרה לו אמו הנה היא יורדת ומשפלת גופה למטה עד שיעור חצי ת"ת שלה כנ"ל ומקפת ומסבבת ראשו של ז"א ונעשית לו בחי' כתר ועטרה ואז נחשב כאלו הוא מבחי' ז"א עצמו לסיבת התחברותו והתדבקותו עמו

And the meaning of this is in that when Ima, this is tvuna, desires to give the crown to her son zeir anpin as is written in holy writings "crown, which mother made for him". And so, she lowers and decreases her own body down to the measure of the bottom half of her tiferet, as is written above. And so, she surrounds the head of zeir anpin and becomes for him the aspect of keter and crown. And then it is considered, as though he keter is from the aspect of zeir anpin himself, in view of his connectivity and adjacency to her.

4.15 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA/continuation-14/

I remember, that in the previous lesson, while reading the last sentence – we read, to be precise, only one sentence, line 17 from period to period – I said, that I was impressed by what I am reading. That I do not have the words…and this is not figuratively speaking. This was exclamation…how to put this…spiritual delight. And this happens not once, but not in every lesson you hear from me words of rapture/elation, for not in every lesson the impact is so strong, that it is accompanied by a special revelation.

Such delight comes not only from what I feel and attract, it also comes…I can't say that this is a rule, but frequently in these moments of delight are also accompanied by a revelation. And such a revelation - like a flash. And this is what happened in the previous lesson. As soon as I read this sentence, immediately at that very moment I received a revelation…

And this is like a flash, when my question, which I, to be precise, never put into words, but which, obviously, was already in my subconscious, in my depths, suddenly unexpectedly appeared…arose.
Within me, obviously, somewhere settled such a question, to which I just couldn't receive an answer: I couldn't map it with Torah or with what we are learning here in Kabbalah. And so from this sentence I received within myself a huge discharge of energy: question and answer came to me at the same moment, as one flash from a single Source.

And this happened, when I said: "I am made speechless by what I just read!" This is not only my answer, after all my answer could have been, in reality, also your question? And I, possibly, received indirect your MAN?... Because we are learning one common Source, true? Only I learn – through my kelim, and you – through your kelim, but, essentially, I repeat, this could actually have been your question also.

Therefore, with my poor language I want to touch upon what happened at that moment. I will try to express it with words. For this I will have to once again read and translate the last sentence. Look carefully, it is rare for me to operate in this way. But whatever happens, happens…

He tells us, that when Ima, that this is tvuna, desires to give the crown to her son zeir anpin, she lowers and reduces her body down to the measure of the bottom half of her tiferet and then surrounds zeir anpin's head and becomes the aspect of keter and crown makes for him keter and crown. Then zeir anpin receives a tenth sefira – keter. Do you still remember? ZA receives keter, which are not from himself, and at the same time, he, keter, adjoins zeir anpin. And then it is considered as though this crown – keter of zeir anpin, in view of his adherence to zeir anpin.

At that very moment when I read this…and so…a flash of light – as I already told you: question and immediately, practically at the same time, the answer. This is regarding the episode with Moshe, who in the desert met a burning bush…when he also saw the angel of HAVAYA. For it is written in the Torah, that this was namely "angel of HAVAYA, but not HAVAYA Himself! And HAVAYA Himself descended to mount Sinai and gave

into Moshe's hands the Torah…Moshe received stone tablets directly from HaShem, directly from HAVAYA.

But how is this possible? – We know, that Moshe went up "to the mountain" – to sefira daat of zeir anpin. How can Moshe receive the Torah other than through keter, Yeshua, after all above him, above Yeshua – is the place of keter?! How could Moshe receive the Torah in any other way than through Yeshua?!

This is a very very thin/subtle and deep question…And this is also the answer that each of the people of Israel must pose for themselves. But they can't engage with this question…after all they do not learn Kabbalah. And if they do learn, then childishly so, with a religious-cultural tinge ("for themselves"), rather than proceeding from the Holy spirit ("for the sake of giving").

We are already learning Kabbalah lishma, and therefore we know that keter – this is Yeshua! And this is the picture I received in one moment and understood – that is, accepted as truth, and not with logical fabrications, as the hapless chosen nation of Israel are feeding themselves with this (logical fabrications). Because they only learn with their heads! I, however, received the answer in one moment and this is light, illuminating the dark, as anthracite to darkness, of the inner world. This is the effect of that which I heard and saw simultaneously. Not that someone was talking to me, but the point of this revelation I received through-the-forces directly.

What does it mean, that Yeshua…It is said that Moshe was not the same kind of prophet as all the others. They saw haShem through their prophecies, through experiencing ecstasy, in dreams, etc. – that is, indirectly. But Moshe spoke to haShem panim-be-panim, face to face. What does "face to face" mean? HAVAYA (in this quality of His name) appeared for the first time to Moshe, being that the forefathers did not perceive Him in this Eternal name. He revealed himself as Shadai, Omnipotent, as Elohim etc., but only to Moshe He showed Himself in the quality of HAVAYA, because the strength of Moshe's comprehension - sefira daat of zeir anpin – higher than all the levels of the forefathers.

Sefira daat includes within itself, to be precise, all nice lower sefirot of zeir anpin. And this is because daat stands between chochma and bina, absorbing/incorporating into itself their properties by the middle line. The essence of ChaBa"D is in the sefira daat, because daat conducts the luminescence via the middle line down into the body, the 7 bottom sefirot. Moreover, daat is the representative of the lower seven in the head, and they are therefore included in daat. Now look very carefully what I am trying to say with words. Moshe has the whole partsuf of zeir anpin, except for his sefira keter. And so this sefira keter was necessary for him to receive the Torah. And he received the Torah, as we know, directly from HAVAYA.

How are we to understand this? This means that he ascended the mountain Sinai and saw HAVAYA. How? Give your complete attention, for you will not find this anywhere! Sefira daat has only nine sefirot of zeir anpin: ChaBa"D, ChaGa"T NeH"Y (plus ateret

yesod in-the-quality-of/as malchut), and this is still not the complete name of HAVAYA. Why is it not complete, after all at face value there all 4 letters of His name: yud – chochma, upper hay – bina, vav – zeir anpin, and lower hay – malchut. And where is the tenth sefira in HAVAYA? – This is the tip of the letter yud, emerging out on the top of yud. She, this tip, was needed by Moshe for the reception of the Torah.

And this is the meaning of Moshe's ascent to the top of mount Sinai, that he acquired "the tip of yud" and with that same attainment/comprehension the whole name HAVAYA of zeir anpin of the world Atsilut – and this is the Torah! And this is the Torah's strength Moshe, and we know her in clothing, in the written form, etc. But this is the Torah. Moshe in no way would have been able to receive Torah without the tip of the letter yud!

How did he acquire this tip of yud? This we are learning here in line 19: …when Ima, that this is tvuna, desires to give the crown to her son zeir anpin, she lowers and decreases/reduces her body down to the measure of the bottom half of her tiferet and then surrounds the head of zeir anpin and becomes the aspect of keter and crown makes for him keter and crown. The same thing happens with Moshe during the reception of the Torah. We know that when Moshe rose high on the mountain, the clouds covered his head.

And this means the same: ChaBa"D – this is in the head, being that Moshe was there the representative of Za"T, that as we know do not have their own head. And this is the meaning of the reception of Torah, that Ima, or as he says, tvuna, descended and surrounded the head of zeir anpin and added to her the luminescence of the aspect of keter and crown. In other words, she lowerd to Moshe the strength/force of the tip of yud of the name HAVAYA (YHVH).

Therefore, this keter is considered, in some sense, to be as zeir anpin himself. And from here, Moshe, having ascended to zeir anpin's keter, attained the comprehension of the whole name HAVAYA. After all the letter yud can not be revealed if not through the very tip of the yud, without which there is no attainment of the full letter yud – chochma, wisdom! And this tip of yud becomes zeir anpin's keter by reason of his unification with zeir anpin. This is what Moshe was the first to attain, comprehend and reveal to the world… He attracted/drew the Torah down, and thereby drew also the strength of Keter, which he received through Ima.

Namely because of this, this reception of Torah is called "the gifting of the Torah": she descended from above like a gift. Ima gave keter, strength of Yeshua, to zeir anpin as a gift. And zeir anpin – this is the strength of Yeshua! And for this reason, when Moshe was descending from mount Sinai with the Torah in his hands, it was then impossible to look at him. His face glowed and sparkled with the incredible power of luminescence…from keter! He, Moshe, was unrecognizable, because the luminescence of keter covered his whole face. And this is the inner connection between Moshe and Yeshua. And without Yeshua he would not have been able to receive the Torah for the nation of Israel.

…And this is a little bit of what I tried to convey with my poor tongue/language about that stunning flash of comprehension. This flash of light…this spiritual perception, all of this having come to me all in one moment…and it will never disappear! So you see, without any logical speculations, without: "if this is so, then it must be…" – only with the head, intelligence, you get nowhere in the spiritual. Rather you have to go above the head and then on you will descend flashes of comprehension of the upper laws of the universe.

Study this method. On the one hand, we engage in the marginal accuracy of what he, Ari, reveals to us, not leaning to the left or the right…but on the other hand – we are opening ourselves up to spiritual views, conducting connections with the Torah, Yeshua, with everything that we are learning in Lurianic Kabbalah: in The Teaching of Liberation, in TaNaCh, in Talmud, in Brit Chadasha… - in this lies the essence of your individual work on yourself.

4.16 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-15/

/page 239, line 21 after period/

וז"ס מ"ש בתיקונים הכתר הוא אמא על ברא גם אמרו בתקונים כי כל הכתר הוא אהי"ה

And this is the essence of that, which is written in Tikunim in Tikunei Zohar: keter – this is Ima above the son. It is also said in Tikunim, that each keter – this is the EhYE.

We already know that in ever state we have keter. Keter – within ourselves, but to be more precise – above ourselves and it is necessary to receive him. There is a level "keter" – determined by the highest light that is in a partsuf. And there is a state, where there is only kli keter, for we always begin our correction from the smallest – from kli keter.

(Look carefully: constantly pay attention to the inverse relationship between lights and kelim. Without a clear view of this inverse relationship, there's no point in talking about any kind of understanding of the teaching of Kabbalah, about any kind of communication with the higher step! It is like a multiplication table, because then you don't have to think about what three times five? In an approximately the same way you have to know about the principle, the law of the inverse relationship between lights and kelim. And until you are thoroughly fluent in this, and in practice, as though playing with these concepts, there is no point in reading or listening to my lessons! Nothing will help! How to work with this? There are five lights… one above the other. Draw them with names (if not in your power to imagine them internally), and under them five kelim with their names. And thus, say to yourself: "in the very beginning of correction, when I correct my kli keter of a given state, which I am correcting, then into him arrives the very first, the most coarse rough light nefesh and so on, until I come to the very lowest kli malchut, into which the light nefesh descends at the end of the filing rest of the kelim with all the lights, and into kli keter descends the highest light – light yechida")

First comes the level malchut, where partsuf has only one kli – kli keter. And the level keter comes as the very last, and in him there are all five kelim. By the way – this is already going to be called communication with the higher, because this way you are internally going through process also in inner strengths. Understood?

We make correction from up down, from kli keter, the most transparent, afterwards we correct kli chochma and with this we allow the 2'nd light to enter – still deeper from the light kelim to the heavier, from light desires to the heavier, in the language of the Kabbalah: to more avim, "thick".

And here we mean namely the level of keter. This is what he tells us: because each keter – this is the name o EhYE.

והענין הוא כי מבחי' אמא הנקרא אהי"ה כנודע נעשית כתר דז"א כנודע כפי מה שבארנו ודע כי לא ז"א לבד אלא ע"ד הנ"ל הם כל בחי' של הכתרים של שאר הפרצפים כמו א"א או"א נוקבא דז"א כי כולם כתריהם נעשה מן ת"ת העליון שעליו עד"ז שבארנו בכתר דז"א

And the matter is that from the aspect of Ima, which, as is known, is called EhYE (in the holy tongue meaning "I will be"), is made keter of zeir anpin, as is known, corresponding to what we have explained. And know, that not only zeir anpin, but as is said above, any aspect of keter that is in the rest of the partsufim, as for example: AA, AvI, Nukva of seir anpin – all of their keters are made from higher tiferet of the higher stage that is above him, as it was explained above about the keter of zeir anpin made of tiferet of Ima that is above him. That is, all of the aspects of keter, including each keter of every condition in our process of correction – they come from the higher degree.

והנה גם כן יתבאר לך כי הרי מבשרי אחזה אלוה והרי אין אנו רואים שהאדם התחתון שבעה"ז יש בו כתר עם המוחין בתוכו למעלה מן המוחין שלו

And so, this way it will be understood for you, that indeed by the principle from my flesh I will see the divine: we do not see, so that the lower person, who is in this world, that he would had keter crown with mochin in her that is higher than his mochin.

Application of this principle means looking on some aspect of a person in our world and to correlate it with a similar aspect of the higher step. That is, from the lower to recognize the higher and vice versa. For one comes from the other: the lower from the higher, and therefore also from the lower it is possible to conclude what is in the higher. Thus, Ari tells us: from this principle we do not see that the lower has the same aspect as the higher, and that also in the higher we do not see, that the lower person that is in this world, that he has keter crown with mochin that is higher than his own mochin. And how is this possible?

אך זה יובן במ"ש כי הנה כמו שהכתר אינו מכלל גופו דז"א רק בחי' מקפת עליו זולתו כך הוא באדם התחתון שהכתר שלו הוא אור רוחני מקיף עליו ואינו נגלה וניכר לעין כל אמנם החיצוניות שלו המתפשט למטה הוא הנגלה והוא הגולגלת המקיף את המוחין של אדם עצמו

And how does he explain this to us? That we have… we do not see keter, being that: **But this will be understood through that which is said, that indeed, as keter is not related to the body of zeir anpin, but only surrounds him, likewise in the lower person, that his keter – this is the spiritual light above him, but is not revealed and not visible to the eye. And only his outer/external part, which spreads down – is revealed. And this – skull, surrounding the mochin brains of the person.**

4.17 ABOUT THE HIGH KETER or ETZ CHAIM ABOUT YESHUA /continuation-16/

<u>CONCLUSION: Fiftieth gates – gates of Yeshua.</u>

/page 259, line 39 after period/.

ולכן צריך שבחכמה יהיו נכללות כל ח' בחינות שתחתיה וגם כל א' מהם תהיה כלולה מכל ד' מוחין והנה ד''פ ח' הם ל''ב נתיבות חכמה ועד''ז הרי שגם במוח הב' הנקרא בינה יוכללו בו כל הז' שתחתיה וכל א' מהז' כלולה מהג' מוחין התחתונים כי כבר נכללו במוח הראשון בחכמה כנ''ל

Therefore it is necessary for chochma to include/incorporate within itself all eight aspects that are under her. And that each one of them also consisted of all four mochin. And so, four times eight – thirty two pathways of chochma; And in the same way it turns out, that likewise in the second moach, called bina, are going to be included/incorporated all seven that are under her. And each of the seven consists of three lower mochin, as they are already included/incorporated in the first moach – in chochma, as said above.

והנה ז''פ ג' הם כ''א כמנין אהי''ה ולכן אהי''ה בבינה ולהיות להם ב' בחי' כנ''ל שהם בחי' גולגלתא ובחי' ט''ס דז''א כולו לכן נכפלו ויהיה ב' שמות אהי''ה גימ' מ''ב ויש בהם ח' אותיות הרי ן' שערי בינה

And so: seven times three – twenty one, like the numerical value of the name EhYE. And therefore – EhYE – in bina. And there like in them there are two aspects, as is said above, that this aspect golgalta and aspect of all nine sefirot of zeir anpin, that therefore they doubled and became two names EhYE – gematria 42. And there are 8 letters in them – altogether: 50 gates of bina.

/page 260, line 1/

Simply remarkable! The last thing that we were just learning - 50 gates of bina. There are attainments/comprehensions which are enclosed in 49 gates of bina and we can study them and get to know them in the course of 6000 years. All of this is from bina… After all what chochma do we receive in the course of the period of correction of creation, before gmar tikun? This is, to be precise, the chochma of bina. True chochma, GAR of chochama, we will receive only in gmar tikun. And before this we receive correction from bina: in each correction she ascends into the head of AA and there receives chochma – chochma of bina!

And altogether there are 50 gates. And so, to Moshe was given to reach 49 gates, and the last gates, the fiftieth – it was not given to him from above. Note, that here, in the book Etz Chaim, there are…all 50 gates! Look at the end of the book. How many gates are there? Look at the digital file of the book Etz Chaim that we are working with: there you will see on the page 586, the beginning of 50'th gates. What we are learning is grandiose! Indeed in the Talmud the sages of the Torah declare to us, that to Moshe was given from above 49 gates – These, he, the greatest of all prophets, was able to comprehend. But the 50'th – to hi were not given! But Etz Chaim gives to us the comprehension of all 50

gates! Because to Ari, for the first time in the history of humanity, was given permission from above to reveal to us the essence of the 50'th gates!

But how is this possible? Why into the 50'th gates, of which Moshe undoubtedly knew, he did not merit to enter in? He himself couldn't draw them down…then how does Etz Chaim manage to do this?!

But tell me, please, who stands above Moshe? – Kli keter, as we learned about this. The Supreme High Keter of zeir anpin on the scale of souls – this is the soul of Yeshua. So what kind of comprehension bring with themselves the 50'th gates? What kind of gates are they? – These are gates of the comprehension of Yeshua, comprehension of the whole Kingdom of Heaven. 50'th gates bring the creation perfection, completeness. About this Moshe himself said to the nation of Israel: "After me will come a Prophet…Listen to him!"…Because through him you will receive access to the 50'th gates.

And the Torah itself gives us a hidden indication, HaShem himself suggests this. We know, that He refused Moshe the entrance into the Promised Land. Moshe was allowed to see it only from a distance, but entrance - that was not given. And who else then was able to lead people into the land of The Creator? - Moshe's successor: In the torah he is called Yehushua bin Nun - temporary liberator of Am Israel, the nation of Israel. Let us consider his names. The name Yehoshua consists of two parts: letters of the name Yeshua + letter hay. And this name represents the sensory image, fleshly image, invisibly indicating about the future liberator of Israel, who will lead him once and for all into the Promised Land.

And so the name Yehoshua - this is already the same name Yeshua as the Moshiach's, but in the first there is added the letter hay ...And now look at the beginning letters of the name Yehoshua. These are the first three letters yud-hay-vav of the name HAVAYA. But the last letter hay of the holy name it is lacking! And this is because Yehoshua did not have the level of purity of Yeshua, Supreme Keter. And as we learned: wherever the klipot are mixed in - even minutely - there, if you add, it will decrease. (As is said in the Zohar: add the letter ain to "shtei esrei" - 12, turns into "eshtei esrei" - 11)

The second element "bin" is invisibly indicatory of the future name Bo"N - the complete strengths of malchut, which she will receive with the arrival of Yeshua the Moshiach. He, Yeshua, will complement first three letters of the holy name HAVAYA with the lacking lower letter hay.

And the "Nun" in the name of Yehoshua - this is the concealed indication in the Torah of the 50'th gates (because "nun" - this is the letter, the numerical value of which is 50!), which will be revealed with Yeshua's arrival. And with them comes the the Creator's planned complete, ultimate liberation and perfection of His creation. We see with our own eyes, that the aspect of the Supreme keter is unequivocally clearly connected with the 50'th gates.

גם הטעם כי הנה הז' הכלולים במוח בינה כאשר מתפשטים למטה בז''ת דז''א כנ''ל צריך שכל א' מהז' יהיה כלול מז' עצמן הרי מ''ט שערים כי שער הנ' נשאר למעלה בגולגלתא

Likewise the point is that the seven included in the moach of bina, when they spread down to zeir anpin's seven lower, as is said above, then it is necessary for each of these seven itself to consist of seven. And this is 49 gates, because the 50'th gates remained above in golgalta in keter.

אך בחי' התפשטותן למטה אינם רק מ''ט לא נ' כמו למעלה וזהו ההפרש שיש בבחינותן למעלה בגלגלתא שהם נ' לבחי' למטה שאינה רק מ''ט כי שער הנ' נשאר למעלה

But the aspect of their spreading down - this is only 49, but not 50, as is above. And this is the difference that exists above in golgalta, that this is 50 and only 49 are below. Being that the 50'th gates - above.

What w great revelation! I am amazed by what I am hearing! What a grand confirmation gives to us Ari about Yeshua! And this is what I constantly confirm to you about the liberating force which comes from studying Etz Chaim! Listen and you will hear, what he is saying...

This is truly the first time that I perceive this in this way. Of course, I have studied this book...but as I am passing it to you...It's one thing when you learn by yourself, but if I have to pass it to another, then this study receives a completely different, additional... marvelous dimension. Because I make myself especially receptive to what I hear from Ari...in order to pass it on to you. This is already not the comedy of studying for the sake of studying, to understand something, to comprehend, but that which we are lacking: the work of giving. And namely due to this all of this is given to me!

Is it clear what I am talking about? This is written in Pirkei avot, in the "Teachings of the fathers": " I learned a lot from my teacher, a lot from my friends...but more than anywhere else I learned from my students". And I can say the same thing, that I have learned a lot and do still learn a lot from my students...from you, since namely thanks to the fact that I have to pass on to you what I am learning, I am awarded such great realizations. However, this is now happening for the first time in the history of humanity - I can say this with certainty, since I absolutely do not take myself into account. I make myself transparent to what I hear from Ari. "Transparent" - means, that my malchut I connect with bina, with the second point, with the side of "good" on the Tree of knowledge of good and evil. And so, in this state I am awarded the reception from above and transmission...to you.

Listen to what he tells us, that aspect of their spreading down - only 49, and not 50, as it is above, in keter. And only above, in keter - aspect of the 50'th gates. And below, in the 9 lower sefirot of zeir anpin - there is only the aspect of 49 gates. Because the 50'th gates remain above... What power!

So through which gates did the soul of Yeshua descend to us, clothed in the body of this world? - Yes, through the 50'th, because they, 50'th gates, are the gates of keter. And if it is so, then you, Vladimir, now give an answer yourself to your own request to me... For you asked me, "jumping ahead, reveal the secret of the Resurrection of the Savior", no?

If the Liberator/Savior descended into our world through the 50'th gates, what should be His Resurrection, His return into the day of the jewish festival Pesach where-from he came, through which gates?!

And what are these 50'th gates? What kind of properties to they possess, what are their patterns?
- And this is what we are learning, rising step by step, on Etz Chaim, gradually passing through the lower gates to the higher... until, finally, we'll pass through, be'ezrat hashem...to the gates of Yeshua.

5. THE MOST PRECIOUS TREASURE IN THE WORLD

One of our student writes me:

"*... And now there are new changes within the company, and I am being fired from my job. But even though my job is not according to my heart's desire, the promises to pay my rent apartment with the paycheck I get from my job are not sustained. And to live separately with the young wife probably not the will of the Creator. I wait in prayer for what is according to the Divine will*".

And here's my direct answer to him and others:

Work through my audio lessons, BUT WITHOUT HURRYING And With the ORIGINAL (with language Hebrew and Зоар - арамит). Also work constantly with my book "Kabbalah for Complete Life Management". It will give you proper orientation(a proper view) in life and hence help you have the proper attitudes, and in your difficult situation of a material side of a life - " firing from work "... - so that you may know WHAT AND HOW you are asking! In fact you yourself give the right answer: " I Wait in prayer for what is according to The Divine Will "

... There Was a great sage named rabbi Eliezer, the greatest expert on a Torah of the great generation in Torah history. And here...He was very very poor... To such an extent that he didn't even have the means to buy fish for shabbat (and in fact he had a BIG family and "the young wife "!)...
And so he was praying that HaShem would give him everything that was MOST NECESSARY for EXISTENCE... But HaShem knew great force of Rabbi Eliezer... He knew that being that the Rabbi's continuously studied Torah, he was in a position to withstand ANY KIND of material poverty and successfully overcome it...

And here it is possible to ask: "And what was all of this for? What does all of this "overcoming" of suffering of poverty give me? What is so good about "poverty" when that at this time one can be worthy in the eyes of The Creator in how well one like a "hero" overcame this suffering? Does not The Creator Himself govern absolutely everything! He "makes one poor" and He "makes one abundant"..! Unless "abundance" of the person not (at) a sign of His blessing?

And here I am reminded of a Midrash (allegorical narration of the sages of Torah): HaKadosh baruch Hu, Holy, blessed is He, was searching amongst His Treasures for what to give His Chosen nation of Israel. And within all of his posessions he did not find there anything more precious than...aniyut, POVERTY". Strange, is it not?

And in a different place, the sages of the Torah say: "He who does not learn Torah(Kabbalah!) in abundance (i.e while being rich), will not begin to study Torah in poverty either(i.e., when his destiny will turn on him and he will become poor!)

And the other way around: "He who learns Torah in poverty", will (continue) learn Torah in abundance as well"...

6. IF I CHANGE...

"2011/4/1 From: Olga V. <o...@mail.ru>

"*Hello, Michael! I live in Russia, my name is Olga. My six-year son Michael is sick with a neurological disability-autism. The situation with the child very stressful. I am trying with all of my strength to teach him to adapt to life. In Russia there are no boarding schools with social considerations for such children. While the child is small, I am managing, but how it will all work out in the future is unknown. And to send him to a boarding school means would basically mean dooming him to death. I am currently searching for a spiritual magnet. A friend has advised me to visit your site. I would like to know whether it would be possible with the help of Kabbalah to somehow soften the situation with the child, for indeed if I change, the child should simply change by default*".

And here is my direct answer to Olga and possibly to others in a similar situation:

As a matter of fact, pure(true) Kabbalah does not deal directly with the treatment of bodily, emotional, mental, and neurological components of a person, but rather concentrates on his/her SPIRITUAL "well-being" - which is achieved through spiritual correction. Of course, all is interconnected: when the interior, soul, is corrected, the external components have no choice but to change by bringing themselves into accord with the spiritual component.

There are also cases, when from Above a child may be assigned in a given incarnation to execute a corrective mission in this world in a condition of "a neurological disability", such as autism. In this case, the child's relatives should then become well educated in the mechanism of this Higher Correction. For in fact, this is correction both for the child and for his/her parents as well as all of the environment the child is in. How should one deal with this?

There is and may not be any shame or regret or sorrow in such a case. It is in this case forbidden(that is, brings no spiritual benefit and may even be detrimental to the given correction) to look at such a child with pity, like towards a someone underdeveloped, etc. The right view of a child that is so-called underdeveloped means lacking the excesses of a person of this world, who due to the built-in excesses lacks understanding of the higher mechanism of the correction of a person that leads to wholeness and perfection. So therefore, given the above definition, any form and stage of "autism" can and should be considered as a condition of being that is, in Reality, quite "healthy". "Healthy" - in the most important element of a person that plays the biggest role on influencing and defining one's growth - spiritually! In other words, the person within himself is absolutely healthy, for it is truth that the soul can not become "autistic" in any way!

And here, one your phrases has given me direction in how to answer you: "I would like to know whether it would be possible with the help of Kabbalah to somehow soften the situation with the child, for indeed if I change, the child should simply change by default." You have spoken this very beautifully! In fact you are not asking me for any "bewitching", magical methods. You are not looking for and are not resorting in your intensely stressful situation in the "help" of all kinds of alternative healers, sorcerers, fortunetellers, etc. (Though in many similar cases, parents, being in despair, quite often

resort to such false decisions, pay and pay considerable sums of money in their attempts to grasp at any straw " And suddenly it'll come out of him!".

Rather, you, Olga, have chosen the right attitude and position in this situation: "for indeed if I change, the child should simply change by default." You see, you have already been given from Above the right attitude towards your situation! You are absolutely correct! With such great spirit you will most definitely manage and things will get better for the child and he will recover and begin to change positively TOGETHER WITH you!

And just as you have already chosen the proper attitude, so you "have been sent" to me, so that here, in our world, I may direct you on a specific individual realization of that which you have already been given from above in the general aspect.

And here therefore is my PRACTICAL advice to you: read and study my book "Kabbalah for Complete Life Management" (http: // http://www.luria.eu/rus/pdf/kvclm_rus.pdf) - link to the book in Russian. Try to follow all my directions and recommendations, i.e. to apply ON YOURSELF that which you will read about and learn there. First, read through it all in one sitting,"volley", and then study each paragraph, even each concept, no matter whether what you read touches your heart or leaves you indifferent.

The main thing is this... Do not resist, and rather choose of your own free accord to accept with pleasure everything that you read there, for in such a way you will add to yourself a proper perception of things and the correct direction in your attitude to the child. And thus, he, your Michael, by all means will feel all of this and this will benevolently show up in his state of being. In fact, I say it one more time, that it is impossible for the soul to become in any way "autistic"! Before The Face of the Creator there is not a single "autistic" soul: every soul of every being including a being of such a physical state is ABSOLUTELY HEALTHY! Of course, it is necessary to do the work of corrections, but this is problem given to each and every one of us. And The Creator does not have and can not have underdeveloped creations...

And, finally, let me know the name of Michael's biological father.

This all! Start at once the work on yourself and know, that "miracles" occur ONLY from within the person putting efforts and thereby conquering one's natural weaknesses...

7. FROM CORRESPONDENCES WITH STUDENTS: FROM MOUTH TO MOUTH

Thread title slightly modified: I added 2 more “special students”: Vladimir Stroganov and Iosif Iordanishvili. And together with Alexander there are three.

And starting now I will address the three of you together, as one: from mouth to mouth. Not that you were all on one level, but you three, individually, have the right kavana. All three have accepted me as your only Teacher, and I can not shame you. Why? Because you have received me as the Teacher in Spirit, and not in flesh.

When I say “you”, I mean each one of you individually. Sometimes I may make a reservation, but I am addressing each one of you, and I mean the three of you, like the grandmaster, who plays a simultaneous game. In the same way I am now giving to you a new cycle of Zohar lessons, like a session of simultaneous games, and I make a move, not to one, and then move to another, and this move is valid for each one of you. In it there is nutrition, special, private for each one of you.

How does this work? I give this food through my own kelim, therefore there is no necessity to call each one by name: Alexander, Vladimir, Iosif. And so I give them (for now!) only to you, because you have the proper kavana. What is the proper kavana? Each one of you chose me as your only spiritual Teacher, Teacher in-Spirit, which is not in-flesh. You do not see me. And this arrangement, that even my special students do not see me, this is also given from above, not to see meat and flesh, that you will not put me up on a pedestal and have some kind of material respect and the like that borders on blasphemy. I mean to put creation on a pedestal, to worship him, instead of bowing and worshipping To Him only.

Even if you saw me, absolutely nothing would be added to you from this, say, if she made lessons through skype or some other way, with cameras. That which I am giving to you, I do through my own spiritual nature, through the most internal nature, that borders with the light of The Creator inside of me. And the rest of the three external natures, bodily, emotional, and psychological, they are only varieties, levels of the materialized part that is in a person. And this is our product of the desire to receive, building material or material of the creation himself.

Of course, these three outer natures of mine I must bring to spiritual work, I have to connect, to bind them to my spiritual nature, but not a single person before gmar tikun is in the state to work only lishma. The body wants bodily, emotions want emotional, and psychological is connected to psychology. There is no way to escape this, because they are parts of our outer nature, parts of our temperament, and the temperament can in no way be changed. After-all these 4 elements of which we consist, in one person they are in one layout, in another person in a different layout One is very phlegmatic, very calm, it would seem, so good, but in reality this is an inhibition, because there is a lot of earth in his 4 elements. And another has more air, and the third has more fire. This manifests in the psychological nature of a person. And what will it give you to see me with my layout? This will not give you absolutely anything, and emotions have absolutely no relation to the spiritual, let alone the bodily. These three outer natures are only important for me,

because inside of them I have to make, place the Temple, into which I will ask for the descent of eternal life of The Creator, the source of eternal life.

There is no point to desire another kind of a meeting with me, with your Teacher, other than the meeting in-spirit. For in this way you will protect yourself from any possible appearances of my outer nature, as a person manifests himself in our world. If they see their teacher, their rav, they give him respect, then now, that there is no man, who can withstand this respect without making it his clothing. This respect, this honor, this glory from the side of the students in itself becomes this teacher. Therefore, all material meetings between teacher and student could be used before, in the past, but now, when the covenant of the spirit is in our midst, since we are at the threshold of the Moshiach's coming; now this is completely unnecessary. And therefore now Internet is developing in the world, everything comes so fast, because the inner begins to take the leading role, rather than other kinds of outer manifestations. Therefore this method of our study, through the internet, is beneficial, it will protect both you and me.

Why do I call each of you a special student? Like I said, every one of you has a special kavana. And it's not what I pick according to my own tastes, according to my whim, this this – special student. On the contrary, you yourself make yourself a special student! It is only your individual work on yourself and your attitude towards the teacher that makes you a special student. And what is special in every one of you? Each of you has a particular quality, your own reason, that I would call him a special student.

I'll give you an example. I recently put a message on the forum: reply to Igor. I gave him a little bit of a, one might say, a scolding, not a scolding per se, but a scolding in quotation marks. I told him that he wants only knowledge, etc. And then the next day morning I received a message from one of you. He transfers our lessons into Russian language, one of our disciplines. And I said to him: when you transfer the lessons you, stay in one subject at a time, one discipline, rather than parallel with one book and another. This way is methodically correct. Because if you take, for example, the spiritual place of the book "The Teaching of Foolishness" and if you take for example the spirit of the book "Etz Chaim" they belong to different, we can say, places. This can be compared to two planets that are at different corners of the galaxy. And it turns out that you're working on transference of a one book, at one point of the galaxy, as it were, and now you stopped, tomorrow or the same day, and now you start to work on a different one. This way you have to make an inner flight through forces to a completely different planet, and this takes certainly huge efforts, and not only this. It is methodically incorrect.

And in this message to me you thought that I meant that you are not allowed, while you are working on transferring one or other of my lessons into text form, that you are not allowed to study other subjects of our studies. And you said that you actually would like to study other subjects as well, and you thought that these are the same kind of aspirations for knowledge as Igor had, even though I did not mean this at all. And you said in your small message to me, that you agree with me. That is, you agreed already in advance in engaging only in transferring this one book, specific lessons to transfer into

book form, and not to study other subjects of our studies. Thus your agreement was very important; in it I felt what I call the proper intention towards your Teacher in-spirit.

And another one of you… I wrote to him that I suddenly thought that when all of the lessons of Zohar will be transferred into the text of the book, then I, in principle, would continue to give the lessons of Zohar further. And look at his answer, one of the answers which testify that he is a special student, just like regarding the one who was in agreement regarding staying on one subject at a time and not to listen to other lessons because of what I already mentioned. And so he answered me this way: That would be great! If so, then we can gradually transfer the whole Zohar into text, and what can be better. In truth this is many years of work. And the last thing he says: what's the rush? And: success! Another would say, come on, let's go, maybe we'll start (the new series of Zohar lessons) sooner. And this: what's the rush, that is - he was in agreement with that which I wrote to him, that upon the conclusion of the transferring of all the Zohar lessons (and there are 134!), we'll be able to continue Zohar lessons.

And of course, he desired to as soon as possible to touch these lessons Zohar, to ask me right away to start these lessons, instead of waiting many years of work, when all 134 Zohar lessons will be transferred to the text, which is when we will proceed. And yet he writes: "And what's the rush?" That is, he agrees.

And this "what's the rush", he said not just with words, but with intention. And when a person talks with the proper true intention/aim, which is coming out of his heart, and not from the lips, then this ascends above. And when it ascends above, then there is a spiritual law which we'll compare with the law of preservation and transformation of energy of Lomonosov, except in the spiritual sphere, that when from one place there was a diminishment, then in another place there will be an addition. And this is his chisaron, his deficit, ascended above and immediately descended onto me…descended to me the answer, so that I could right away start the next cycle of our learning on a completely different level. And now you will understand that this kind, rather general and simplistic concept – special student.

I will say a couple more words, because I do not give these lessons for everyone. Because then I would have to dilute the level of that which I must give, and this I can not do. In holiness one there are only ascends, and not descents. Take into consideration that one can not descend even for the sake of the student (let alone any kind of "dissemination in the masses"!) Impossible to repeat every time the same thing; necessary to pull the student up, together with yourself; And the rest (for now!) still have not reached the necessary agreement with the teacher and complete certainty from within and desire not to lean from him to the left or the right, in order to understand, to absorb into oneself the whole picture of his attainments… This, indeed, is the only way to come to the cherished purpose, and to transfer this through one's kelim. Not according to the principle: follow me, follow my directives, or other orders, and completely take spirituality through me…

Therefore I call myself your Teacher in-spirit. I can not impress anything within you that is not spiritual. In-spirit, this means, that I give to you not through your three

external/outer natures, but through the unification of my Malchut with Bina. In this way I possess in the lessons that I give to you, I possess the properties of Bina, and then I can transfer this through myself to you. And this is – kosher studying, kosher giving of lessons and kosher reception.

And as I am a spiritual teacher, then it is understood that my teachers are also solely spiritual.
I did not have teachers of Kabbalah of flesh and blood. I picked my teachers that were destined for me from above. I did not see Baal HaSulam during his life, did not sit-in on his lessons, so I do not need material imaginings about the weight of his body, about his height, his character. After all, before his death he said about himself when his students asked him: rabbi, where should we burry you, in which important place, in which important cemetery? And he answered them: what do I care where you throw my bones. He understood that all three of his external natures are absolutely not important, they were important only for himself, for Yehuda Ashlag, in his personal, individual work. So that he would bring them to conformity with his inner, spiritual nature and everything else is completely unimportant. He was my spiritual teacher.

And what do you think? He brought me to Ari. And in this way my teacher – rabbi Shimon Bar Yochai and Moshe –my spiritual teacher, and finally – Yeshua himself, the supernal high Keter, first and last of the kabbalists. Turns out that when you accept me as a Teacher in-spirit, and do not lean to the right nor the left, then you receive the complete picture that I receive from my teachers. This way they become your teachers as well. And only in this way you can be certain, that those achievements, the whole complex of achievements that you take directly from me – you take directly form me and from my direct teachers in-spirit.

8. THE DISCLOSURE OF THE RESURRECTION OF THE SAVIOR - ONLY THROUGH INDIVIDUAL SPIRITUAL WORK!

2011/4/23 Stroganov Vladimir <vstr...@...ru>
"“*Hello, Michael,*

Allow me to address you with a bold request:
Tomorrow orthodox Christians celebrate Resurrection of the Savior. It is clear, that kabbalah – not a religion. In addition, as I understand, out of the three, to whom you started to give lessons again in the Russian language, I am the only one coming to kabbalah from Christianity: Alexander – from Judaism, Iosif – from esotericism.

But… you said yourself, that earthly, religious holidays have roots in the Upper world.

If I am not mistaken, the English text of the book The Teaching of foolishness, that you sent me ends at the finish of the 10'th chapter of the Good news according to Matai. Could you, jumping ahead, give a lesson dedicated to the spiritual meaning of what is written in Brit Chadasha about Yeshua's resurrection?"

And here is my (Michael's) direct answer to Vladimir:

1) First of all: Alexander – non-jew by blood, but came from Christianity. He even studied in a number of Christian spiritual seminaries and has a fine understanding of their religion.

2) "Tomorrow orthodox Christians celebrate Resurrection of the Saviour. Clearly, kabbalah – not a religion".
Of course, the Church fathers took the phenomenon of "Resurrection of The Savior"…from the jews as well, from the spiritual sources of the jews themselves. However, for one seeking the salvation of one's OWN soul, through the higher laws of the universe, given by The Creator ONLY through the chosen nation of Israel, including Yeshua Himself (and not some kind of representation external to me through a wooden cross and all heavenly symbology), the period, coinciding with this Christian holiday, indicated the resurrection of Yeshua's soul – her exit from the partsuf of the 10 sefirot of humanity to the Source…to Him, whom he called Father.

From Christianity it is impossible to understand a singly thing of this "phenomenon" of the Resurrection of The Savior. Therefore there remain only emotions, faith "below knowledge" and various beliefs and imaginations of an undeveloped spiritual consciousness. Do not think that this – my criticism or a condescending evaluation of their religion. On the contrary! It is clear evidence of the indisputable truth that Yeshua – our only CORPORATE Savior! …

However, the Christians are not given the true approximation to Yeshua (the proof of this is that they, for example, call him Lord, God (or both together: Lord God and so on), while, for the jews Yeshua is potentially directly near, He is always close, even if he is always HIGHER, but in the same partsuf…He allows them ALWAYS, at any moment and EVERYWHERE, with the proper kavana, to merge with him, and through himself

with the singular Source of eternal life – his Father! After all in every state – there is keter).

And the very fact that Christians are spiritually FAR from Yeshua – after all for them He shines only at a distance, as or makif – this is the fault of the jews themselves, being that they have still not accepted Yeshua as their keter, their Saviour! And therefore they are not able to pass on the STRENGTH of Yeshua (rather than an image with it's rich imaginary symbolism) to the nations that have accepted the Christian religion or just the natives of these people (not sure about this sentence).

3) "If I am not mistaken, the English text of the book The Teaching of foolishness, that you sent me ends at the finish of the 10'th chapter of the Good news according to Matai. Could you, jumping ahead, give a lesson dedicated to the spiritual meaning of what is written in Brit Chadasha about Yeshua's resurrection?"

And namely due to this I ceased in its' own time further lessons on Brit chadasha also for my Holland students… on the threshold of the description of "Resurrection of the Savior", that… no one was spiritually ready yet… was not on the level, where he/or she could be allowed from above to reveal this! And that is why it is not in my book. Yeshua himself gave to me, in-spirit, directions not to touch this aspect DIRECTLY, but throughout the study to give through the lessons with a red line the concealed answer… the path to find the answer!

"Let each person on their own in the process of individual spiritual work SEEK ME AND FIND!"

And if you desire to receive the answer directly (this will give you, possibly, some kind of an intellectual kick), turn to Alexander – he has deep Christian roots, which he has significantly deepened over dozens of years through studying the Torah – jewish roots!

And to me, I repeat, it is forbidden by Yeshua himself to give "chewed up answer"…in the likes of how it is done in that academy: "Nu, make for us, please, a drawing…and then we'll understand – lightens the burden of the heart".

Only individual work on yourself can help, not some kind of knowledge WITHOUT WORK, which flows out of " herd-group" faith (including even such exalted knowledge such as the Resurrection of the Savior…)

And regarding your question, then you could structure it differently, in a constructive manner, which would show that it comes from working on your question and not from a "date on a calendar" of some kind of a holiday… Your question would have been more essentially significant, Vladimir, if you had asked me thus: Michael, tell me please, why the English text of the third book The Teaching of foolishness, which you sent me, ends at the finish of the 10'th chapter of the Holy testament according to Matai and does not get to..the episode of the Resurrection of the Savior. To be honest, this question is

torturing me and I would like to understand the spiritual aspect of this event, as was written about in Brit Chadasha.

And what can “jumping ahead” give to YOU, which you are asking of me, saying “could you, jumping ahead, give a lesson, dedicated to the spiritual meaning of what is written in Brit Chadasha about Yeshua’s resurrection?”
Of course, nothing, that would contribute to YOUR further spiritual growth, the finding of YOUR unique path to approximation with the force of Yeshua, which is in YOU.

9. FROM JUDAISM TO KABBALAH ...WITHIN REACH!

011/4/23 Stroganov Vladimir <vstr...@...ru>
(From an message to Alexander).
"Hello, Alexander. For some reason (I myself don't know why) I had the impression that you came to kabbalah from Judaism. I was mistaken, however…Vladimir"

I, Michael, am answering you (and from Alexander you will receive, obviously, his answer), that, to be precise, you had the correct impression: Alexander really did come to kabbalah…from Judaism! After all the process of "arriving" to something is not limited by the name of the place where this "arrival" began. In such a way Alexander, began his path to perfection while being a Christian, and then, in the process of spiritual growth, came to the study of the source of Christianity – Judaism. And from Judaism to kabbalah, the spiritual Torah, already… within reach!

10. "MY TRAIL RUNS THROUGH JORDAN"

From my message to Iosif Iordanishvili:

In my very first answer to you, I did not pass on to you the additions made to your remarkable name by your last name Iordanishvili. You, obviously, can yourself guess...
Your last name Iordanishvili, expressed in the letters of the holy tongue, consists of two components: Ioradi + shvili

"Iordani" - this means From Jordan, indicating a relation, belonging to the Jordan river in the Promised Land. Yes, namely there Yochanan ha-Matbil conducted the immersions of those coming to him with a request to be immersed in the purifying waters of Jordan.
With this very action a person expressed (and still expresses) his inner return to the Creator (tshuva).

And the second element of your last name: "shvili" - this is not just simply a common ending of Georgian last names...the name "shvili" means in the holy tongue "My trail".

And so, your last name adds to your name Iosif the following aspect of your spiritual path, opening to me even wider your spiritual gene:
Iordanishvili = "My trail - Jordan", that is, in your last name is enclosed a hidden subtle path, Creator's plan regarding each person on this planet..."My trail" - Creator's trail - runs through "immersion in the Jordan river" - through individual repentance of sins in one's heart.

After all, haShem sees and hears only individual heart of a person. these words are only related in-strengths to Yeshua himself - this was also his trail...and namely trail, and not path. Because a trail is significantly narrower than any path, road and so on.
As Yeshua warned us, in-strengths, approximately this way: there is a multitude of paths that lead to death, to destruction (= to the soul's corruption) and... highly narrow is the path which leads to the source of live, to eternity, to the Kingdom of heaven...

...And so to you is given that very trail... now you have full rights to say:
"my trail runs through Jordan"...

11. ONLY BY WORKING ON YOURSELF YOU WILL REALIZE YOUR SPIRITUAL GENE

2011/5/15 Stroganov Vladimir <vstr...@...ru>
"... I take this opportunity to ask you a question. At the very beginning of our acquaintance, you quite unexpectedly for me, exhibited on the forum decryption of my name. At this time I did not know yet what value you give to names. Looking through old materials of the forum, I noticed, that students asked you to decipher his/her name, you said, that you needed to see a photo, otherwise the information will not be complete. My name you explained, however, not having a photo. Afterwards, you did, of course see it on skype. And this is my question: would my picture (taken in January 2011) have given you any additional information? I ask not out of empty curiosity: if you consider it necessary to tell me something, on top of what you already wrote, I will be very grateful. Maybe this will help me in spiritual work: what to pay special attention to, what to postpone as irrelevant, etc. "

And here is my, Michael's, direct answer to you:

...When I answered to someone, that in order for me to determine the spiritual gene I would need a photo in addition to the name of the person, this was meant for an "outsider" - someone who comes, for example, to our forum not necessarily with the goal of working on oneself... And so, in order to give him some kind of support, possibly a push so that he would heed my words and start, finally, the work on oneself, I need also his photo, in order to determine his potential spiritual gene. Moreover, I then consider the name+photo, belonging to one specific individual, only in the most GENERAL plan. Because for the time being I do not see in him a potential "worker on oneself".

And only this serves for me as the sole determining factor: whether he desires, generally, to work on himself or not... and his past, the twists and turns of his life, abilities, world views and so on - for me it is completely unnecessary to know. In this way functions the true spiritual, entirely distinguished from demands imposed upon the "determination" of personality from all sorts of facts of his life, characteristics in the place of work, hobby, experience and the like.

...But very different was the case with Alexander, Iosif and you: your photos I did not need at all, because I already felt from your words, from our brief correspondence, a special attitude that comes from the spiritual genes of each one of you, and which defined my clarification of each one of your spiritual genes. And your photo only confirmed to me that which your was given to me by your first and last names in the determination of your spiritual gene.

I would not advise you to engage in this question any more. Because the knowledge of your spiritual gene - this is only an initial hint to the person, that can (and maybe not!) attract him, give him a push towards individual spiritual work. And no one is assured in that once he starts, that he won't put it on a "back burner"... because the work on oneself - this is a continuous, TITANIC struggle of two contradicting forces that are in the person, constantly demanding him to APPLY gigantic strengths.

...And only to the most stubborn, loving of the truth above all possibly pleasures of this world, can merit to reach the individual gmar tikun. To be honest, I have not seen this, have never met someone like this in-flesh...But we must believe, that such people exist in every generation. However, a paraphrase of the sages of the Torah: "A person is not exempt from the work on himself...but whether he will reach his perfection or not - to know this is not a part of his responsibility", can be said, that each must work on himself with complete dedication, but did he arrive to his perfection or not (even if he feels that he arrived!) - let this not occupy him: Regarding this let it be judged from above!

...And for me my great (in-flesh long ago departed!) teachers are sufficient: They somehow precisely reached their fullest, possibly-attainable individual perfection. And this I know not by hearsay, but firsthand!

Therefore, know, that only by virtue of individual work on yourself, WILL YOU REALIZE your spiritual gene...

12.1 PERFECTION - THIS IS WHEN THE MASCULINE AND THE FEMININE DO NOT NEED EACH OTHER

(fragment from the Zohar lesson 139):

"And so as he told us in line 36: "then two Temples are going to stand eternally and the light of the moon will be as the light of the sun". This is remarkable, what Yeshayahu (Isaiah) is talking about in his prophecy, seemingly symbolic, because it does not speak in an accessible language, the language of kabbalah, but in a descriptive way, and in this there is of course truth. He says that the moon and the sun are going to be equal, meaning, that Z"A and Nukva are going to be equal to each other. And this is, to be precise, the goal of our individual correction, when we bring Nukva and Z"A to the same level, namely gadlut, then we get something marvelous. About this it's possible to learn in TES, the end of 7-th part of the world Nekudim, where it is said about the shattering of the kelim on the page תקלב in the left column, line 5 after period.

וכמו שחג"ת דנקודים ונה"י דנקודים לא היו צריכים זה לזה, כן גם ז"א ונוקבא לא יהיו צריכים זה לזה. ולפיכך אין ז"א שולט עוד על הנוקבא ואינו נבחן לגדול ממנה, משום שאינה צריכה לו.

And just as ChaGa"T and NeH"Y of the world Nekudim did not need each other (line 11 there), in the same way Z'A and nukva will no longer need each other.
And therefore, Z'A will no longer rule over the nukva.

This condition that exists in the general aspect, Gmar Tikun, as we learn here, exists in each of our corrections in the state of mini Gmar Tikun. This is not the general or even the private Gmar Tikun, but this is an element of Gmar Tikun as it exists in each state, but it must be reached in such a way that Z"A and Nukva would become identical. As he tells us here: and then in Gmar Tikun, the light of the moon (Nukva) will be as the light of the sun(Z"A). This is the whole point of all of our corrections. In every person exists a masculine and feminine beginning, that is Z"A and Nukva, right and left, above the chaze and under the chaze, and this applies to men as well as women. Human, Adam, means a being having both masculine and feminine.

Thus is written in the description of the act of creation: "He created them male and female". And this is human, having both masculine and feminine beginning. We are talking about the spiritual, meaning the soul of a person. In a man - masculine and feminine with the general masculine background, and in woman - masculine and feminine with the general feminine background. And so the Ari teaches us, that when Z"A and Nukva or the masculine and feminine are equal to each other on the level of partsuf, in the big state, then they do not need each other. And this indicates the completed state, and then the masculine does not rule over the feminine component.

In connection to this it is good to remember the Creator's words that he addressed to Chava after the first sin, saying: "to your husband will be your desire, and he will rule over you". And due to this the man will leave his family and unite himself with a wife, that is with his own Nukva. In the Torah is given only the consequence of Adam and Chava's sin, it is a condition when the feminine component or woman in the general aspect has a desire for her husband, that is she is dependent on the masculine component.

There is inside the woman a drive, impulse towards her masculine part, and, after Adam and Chava's sin, she projects this desire onto a man.

No matter what the inclination, or how much she would try to realize her desire, it will never satisfy her. Because this condition is the result of the perversion. All arts, all creative literature, is founded on the result of Adam and Chava's sin. The man's attraction towards a woman, this imaginary love between them, this is all just the result of Adam and Chava's sin. It is only the desire to receive and the different variations of receiving for one's own sake. And so the masculine will rule over the feminine as the result of the fact that she was seduced and then in turn seduced Adam.

Of course he was certainly himself tempted, but he then began to rule over her, and this is the negative domination, which is not from the true masculine nature, being also the consequence of sin. And we learn here in TES, that only when a person constantly makes within himself tikunim, in each of his desires, in each aspect of his desires, then he makes a correction and brings Nukva to gadlut, Zeir Anpin himself(the male part) gives to Nukva, and in this way builds his feminine component, and this way they come to be on the same level, and then Ari and Zohar tell us: they do not need each other, and then the masculine does not rule over the feminine.

The force of domination, action and feeling, which upsets the balance of the masculine component's equilibrium, is also a consequence of sin. This is comparable with what Lenin in his time said about revolution: this is a condition in which the lower do not want anymore for the upper to dominate, and the upper already do not have the ability to rule over the lower. The condition when the feminine ascends to the level of the masculine, and the masculine contributes in her ascension, and then both get to be on the same one level and no longer need each other, and only then there is possibility for a real, true unification of masculine and feminine, as inside the person first of all, so also in the general aspect, and then two people unite together in true matrimony.
AMEN!!!

12.2 WHEN CAN IT BE SAID, THAT "THERE IS SOMETHING IN THIS"?

2011/5/25 Stroganov Vladimir <vstrog...@...ru>

"Hello, Michael,
I know that you don't like it when a student poses a question to you that he did not on his own previously "sweat over" in the search of its' answer. Possibly the question that i want to pose will seem idle, but it's been bothering me a long time.
We say, that in the rosh of partsuf the chochma is on the right and bina is on the left. and in the guf the opposite is the case: or chasadim descends down the right line, and or chochma (perhaps chochma of bina, but nevertheless chochma) - down the left, and therefore can not be received legitimately without the garments of chasadim. Of course, I am only familiar with just a small portion of kabbalistic works, but from what I heard and read, I have never come across an explanation why this is so.
In one of the first lessons of Beit Shaar haKavanot you said, that in the daat there are already - although not obviously, but only potentially - present the qualities which will afterwards manifest in the right and left lines, but you noted, that chasadim cluster on the right, and gevurot - on the left.
And recently, in this regard, I suddenly remembered that even the material body is built the same way: the left hemisphere of the brain "manages" the right half of the body, and the right hemisphere manages the left half. As they exit the brain, bundles of of nerve fibers cross. If everything material has spiritual roots, do we not have then also here, in the earthly, material body, some analogue of the spiritual? That is, does there not occur a change-over of "right" to "left" (chochma) and "left" to "right" (chasadim) at the "exit" out of rosh, in the lower "divisions" of daat?
Would like to know your opinion, what this is: delirium and empty philosophizing, or if there is something in this? Will be grateful for the answer. And if you do not answer - also.
Respectfully,
Vladimir."

My answer to you:

No, this is "not delirium and not empty philosophizing" and possibly, that "there's something in this"...
However, as it is well known to you, Kabbalah does not engage with anything material, but only with spiritual roots of all things and manifestations of this world. And only the study of spiritual roots and their corresponding implementations in practice of daily life, brings to us necessary corrections, and together with them...liberation of the soul, her perfection.
And if this knowledge, this parallel between sefirot and the human brain HELPS YOU in your individual spiritual work, then in this, of course, "there is something"...

13. YOU CAN TEACH, BUT ONLY IN "PRIVATE" MARGINS!

2011/5/27 Iosif Iordanishvili <josef...@...ru>

"Hello Michael.
I wanted to also ask....a person such as myself...does he have a right to teach purely theoretical fundamentals of kabbalah? I have one associate...seems to be interested. How seriously i do not know. To send him to Laitman I do not want, but your lessons he will for now simply not handle, for him it will be complicated. Can I impart to him the fundamentals in general margins?"

And here is my direct answer to you:

To teach him "purely theoretical fundamentals of kabbalah" - to this, of course, you "have no right"...because this kind of study will not lead your "associate" to anything good, will not help him, and therefore, no teacher of kabbalah has such "right"!
And you also ask: "Can I impart to him the fundamentals in general margins" - Of course not! What, please tell me, are your studies in "general margins" to him?!

No, the other way around! Give him knowledge and feeling of the spiritual in "PRIVATE" margins! That is, with such kavana, that this would HELP namely HIM PERSONALLY! In other words, you can impart - I would myself advise you to start teaching - but only the purely practical fundamentals of kabbalah! Because the whole point of Torah, Kabbalah, Zohar, Brit Chadasha is... ONLY in the practical implementation. And the various different forms of "theoretical basics of kabbalah" - simply contraindicated to the very study, and especially to a teacher!

...And as you live in Tbilisi, in the country of Georgia, then it would possibly be appropriate and very beneficial for YOU (!) to make YOUR site with a forum in the Georgian language...and through it you will start to work with your students. This will give you tremendous progress...because you will constantly have to ...give...and to a greater and greater degree at that...

14. THE CREATOR HIMSELF COMPREHENDS YOU!

2011/5/27 Iosif Iordanishvili <...@...ru>

"What, please tell me, are your studies in "general margins" to him"?!"
I meant things, such as the initial base, terminology and such, so that he could study independently further.
"you can impart - I would myself advise you to start teaching - but only the purely practical fundamentals of kabbalah"
Here I have a difficulty...I do not completely understand the concept - "practical fundamentals of kabbalah". That, in my understanding, is the study of Kabbalah with Faith above knowledge...studying not for the sake of intellectual understanding, logical construction of cause-and-effect Laws of the Universe, but for the sake of working for Him. Though it is clear that this too at first starts with lo lishma. But the study must be a request that lo lishma will become lishma.
It seems to me that to teach someone about the Upper, it's necessary to know Him. And I do not know Him. That is why I assumed, that "instructions in theoretical fundamentals" is authorized in my case. Of course I understand that purely mechanical instruction has no point.
"make YOUR site with a forum in the Georgian language"
I thought about this...but in Georgian it is very difficult, being that I have a Russian education. I could make a site on ucoz. database, and to display the lessons which I am transcribing from your audio lessons. Maybe even give a more detailed commentary, explanation of sefirot and such, if this is permitted to ? I am afraid to make a mistake, to do something wrong..."

Here is my (Michael's) answer to you:

The only thing from you that is important is the right KAVANA! "Correct" means that you are trying to really give...And whether you are succeeding at this or not - this is not for us to judge. And this is all. Only about this "fear not to make a mistake", and the rest will follow. Give him what you are learning and perceiving through me, digested through your own kelim..

...And what you write, that Him you do not know...this you say correctly! And you do not need to know Him...necessary only to strive, if possible, to give the right kavana...And here is more, what is the right kavana - it is that which proceeds from the heart (and not in any way from the head with all it's knowledge of the sefirot!) And then a miracle happens: He, Who hears the individual heart of a person, HIMSELF "comprehends" you!
And now get to work...as you yourself see fit...

15. MOST IMPORTANT - YOUR KAVANA IN THE CURRENT STATE.

2011/6/2 Stroganov Vladimir <vstr...@...ru>

"Good morning, Michael.
...You said, that after Etz Chaim it would be good for me to engage in transcribing the lessons on Shlavei haSulam. I am listening to them now and have reached the article "What means "shepherds of Avraham and shepherds of Lot in spiritual work" (lessons 54 and further). To me - in my current state - it seems very important, and it would be desirable to transcribe these lessons into text right away. The truth is, there is almost no time... But if it works out, I'll send it to you. What do you think: is it worth it to post on the forum the lessons (or fragments of lessons) on the articles from Shlavei haSulam not in the order as they are in the book? Or is the order of paramount importance? (In any case, for me personally the article "and there was evening, and there was morning" evoked a very good attitude)".

Here is my answer:

Regarding the lessons on Shlavei haSulam, if - in your (each) CURRENT state - there seems to you to be important some article, which is out of the numerical order in the lessons, then transcribe it, please, according to YOUR "current" state. And the book itself we will bring into order later according to the lesson number.

And why not to "post on the forum the lessons (or fragments of lessons) on the articles from Shlavei haSulam not in the order as they are in the book?"!... After all, the main thing is - YOUR kavana during the transcription of the lessons in your "current" state, no?

16. SHABAT - A CONDITION OF MINI-GMAR TIKUN

2011/6/5 Iosif Iordanishvili <josef@...ru>

"Greets Michael!
I had a question regarding a lesson. There you speak about Shabat, and about those observing Shabat, that they are as though in a state similar to Gmar Tikun. As far as I know, traditionally on Shabbat one does not work, does not engage in business, devotes the whole day to the family and so on. That is, it is as though a restriction of all external, from all kinds of irritants, a state of rest, when nothing of the everyday world must disturb and touch you. Is this is an inner state of rest, somehow similar to detachment from this world, that the person creates within himself? Is this regarding observing Shabat as it is observed in this world, forbidden to turn on lights, computer and so on?"

My direct answer:

No, I absolutely do not mean those observing shabat "with hands and feet". They - as you write - "do not work on Shabbat, do not engage in business, devote the whole day to the family and so on." And so you ask: "Is this regarding observing Shabat as it is observed in this world, forbidden to turn on lights, computer and so on?".

Of course NOT! This has absolutely no connection to what said in Zohar lesson №21, that "they are as though in a state similar to gmar tikun". This is not spoken of them, because they, tradition-keepers observe shabat only FOR THE SAKE OF THEIR BELLY, and not for the sake of the Creator. In other words, they observe shabat in order to stuff their mouths with more food and more drink and more fat, than during the week, to sleep and oversleep more, than usual, to chit-chat in the synagogue more than during the week (and just how much more!), and not to mention the sex on shabat! - That is, they do everything habitually and "for themselves" - after all even all that they do "for the family" falls under the concept of "for themselves".

Look at birds, that in springtime breed their chicks. Both mother and father do all that is possible and impossible in order to raise their chicks. So it is with them: their families - "continuation of the kind" - their kind, i.e. the product of the work "for one's own sake"... To be precise, all of their "true" faith - it is only faith in the family! Family for them is above all (including the Creator!)! And I know what I am saying! Moshe struggled with their sickly propensity (addiction), gave them laws for the healing of this "familial attack", but after his death they again returned to the old...and it is so this day! What kind of liberation can there be for them?!

To paraphrase Yeshua's words: "He, who loves his own children (husband, wife, mother and father, brothers and sisters and so on, along with any other group form of "relative" connections, such as for example religio-cultural, ideological, including all sorts of kabbalistic and such-like!) more than Me, that one does not experience eternal life"...i.e. remains in slavery! And as much as they observe shabat and Pesach "with hands and feet", they IN REALITY remain still in the slavery of the desire to receive "only for one's one sake", in the slavery of Pharaoh. After all, there is no "shabat" without studying kabbalah LISHMA and without union with Yeshua, and through him with the Creator himself!

And now it should become clear to you that during the Zohar lesson I am talking about (or mean) only the inner condition "shabat", experienced by those engaged in individual spiritual work! Only this kind of "shabat" is comparable to a mini-gmar tikun!...And whether you turn on the light on shabat, computer, and so on - all of that has nothing to do with observing Shabat...
Accept this from me UNCONDITIONALLY and then you will experience in practice a tremendous spiritual advancement to YOUR condition of gmar tikun...

17. WHAT AND HOW TO STUDY?

2011/6/6 Stroganov Vladimir <vstro...@...ru>

"*Greetings, Michael.*
Thank you for the recommendations: what to read, what not to read. However, you did not say a word about Beit Shaar haKavanot and Shamati. How is this to be understood?
Right now I am simultaneously working with:

Shlavei ha Sulam.
Zohar
Etz Chaim
TES
The Teaching of Foolishness
Heblet..
I know: there is no rush. But as you say yourself: I am not 20 years old anymore. And so I'm thinking: maybe it's not worth it to spread out so thin (lit: pulverize)
What's your word?"

Here is my (Michael's) answer:

There are different stages of studies. Learning Heblet - this will take a couple months of studies. Beit Shaar haKavanot I gave for example - this book is for the future and even then - only an addition. Shlavei ha Sulam is good to go through one time. The teaching of foolishness - this is an addition for one who is well advanced in Kabbalah! And this book is to work through once, properly, and to leave: absorb within and...leave! For it is only an illustration of what is the High Supreme Keter! And about the very Highest keter we learn in Etz Chaim and TES!

Thus, only a "little" remains for constant study and reception of daily "heavenly manna". In the order of importance:
1) Zohar (a study that is infinite and reversible!)
2) TES and Etz Chaim - must be considered as one whole! However, the study of TES is designed ONLY for understanding Etz Chaim. Therefore, after going through it and solidifying it, it is a must to move on to studying Etz Chaim WITHOUT TES! And when unsolvable questions arise, only then peek into TES!

This is the last and is everything that must be studied in order to receive the daily state of perfection...and so on until person gmar tikun.

18. "THIS IS" - FOR EVERYONE WITHOUT EXCEPTIONS!

From a Skype correspondence between Michael and Iosif:

[4:06:06 PM] josef: "...I have this fried...at first he was seemingly interested in kabbalah and then he says, this is not for my brains..."(meaning I'm just not smart enough)..."

[4:06:42 PM] Michael Portnaar: The funniest thing is, that this does not require BRAINS! only a heart, desiring to listen...and then he will hear, will hear without fail...

[4:07:06 PM] josef: yes, in the beginning I also racked my head...drafted a load of drawings.....but only now I understand...that it is enough to simply listen.....or read...

[4:08:12 PM] Michael Portnaar: after all if what was needed was BRAINS, then it would mean, that The Creator created Kabbalah - His teaching of Liberation - only for those "with brains" - and this would be unjust in relation to the rest, to His "brainless" creations!

[4:09:55 PM] Michael Portnaar: And therefore, The Creator made , in His great wisdom, His world in such a way that EVERYONE, regardless of the volume of one's natural brains, could approach Him...

And the most striking of all, is that the first that approach Him are namely...the brainless...I have confirmed this in practice...

19. THE STUDY OF ZOHAR AND ETZ CHAIM GO HAND IN HAND!

[6:13:23 PM] josef: Can I ask one question.....is it possible to engage only in the study of Zohar...without moving onto TES and ETZ CHAIM?....or is Zohar with haSulam commentary alone not enough?

[6:41:35 PM] Michael Portnaar: The Zohar itself - this is like an integrated, indivisible reality of The Creator...It is like a strand of wheat that stands in the field during harvest time. It is ready, ripe for consumption. It can be eaten, having gathered a handful and fried...But in fact in order to eat it as it is meant to be,this is still not enough. Indeed, it can be processed: you can make bread, piroshki, noodles, dumplings, cakes, etc. In fact namely for such variety of products that are made of grains of wheat The Creator created this plant, true?

So it is with The Zohar: everything is in it. It holds within itself all parts and tastes of true reality...And Etz Chaim extracts from it the main product - bread or better said, DOUGH, which can be then made into all possible flour products. Everything that is in the dough is included in the grain of wheat...but, nevertheless, the dough itself - this is the most important, fundamental form of the processed grain.

In the same way within the Zohar is included the whole true reality on all levels of existence - the System of the Upper governance of the universe. But it's scattered through the field of multiple pages of the great book and does not submit to the study with the "unarmed" eye..."unarmed" with the knowledge and comprehension of Lurianic Kabbalah, given to the divine Ari through Etz Chaim. And so all individual "tastes" of this unified reality can be felt namely in Etz Chaim. But one is not possible without the other. Therefore, the study of Zohar and Etz Chaim go hand in hand!

20. FROM YEHUDA ASHLAG - ONLY haSULAM AND TES

/Fragment from Zohar lesson № 140/

"There is none and is not needed another commentary (to the Zohar), Yehuda Ashlag has everything. I simply add a little and connect this, as a rule, with individual spiritual work. That which is given to me, that I do, but his commentary...this is absolutely sufficient, which is why I recommend to each of you to work with the texts independently, but not to touch the things which are not necessary. i mean only his haSulam and TES, but it is not necessary to touch his letters, articles etc., that he wrote for a newspaper in his 20-30s, for this was part of the process of his growth. At that time in Israel they were building their socialism, and at the head of Israel stood socialists with ideas of kibbutzim, farms, they wanted to transport some socialism there.

And of course he, also being a person of flesh and blood was captured with these changes as well and desired for the good of this country and transpired to influence the public in some way, writing all of these articles and so on.

Do not touch these things, this was his experimental period and there he wrote interesting socio-philosophical things. I will not say, that this was bad, but this will not give to you absolutely anything, do not spend your time in vain. Why was he called Baal haSulam? Why was he not given a nickname after the name of his newspaper? And instead was given to him the author title haSulam, because this is his greatest virtue. They do not say Baal haTes, because TES is applied as a textbook, great commentary, to Ari, but it is only for the clarification of "Etz Chaim", but here (in the Zohar) he gave a grand commentary, hence he is called Baal haSulam, author of the commentary haSulam, because this is his distinction and greatness.

And the letters he wrote mainly to his son, who was not as gifted as his father, there is no comparison, Baruch was a nice, simple person and...coarse, in the sense that he was not able to comprehend [the deep layers of Zohar and Etz Chaim]. Listen to his Zohar lessons...(By the way, he gives his very few and far in between explanation in the Yiddish tongue - the language of the Jewish scattering/dispersion also known as the exile). I listened to these lessons, and that which he gave to the one who calls himself his successor. You will not hear any explanations, he simply read Zohar and thank G-d that he gave these lessons, but he was not a great kabbalist. He applied kabbalah in work and laid some foundation in spiritual work. Shlavei haSulam gives us a basis for spiritual work.

But the father, Yehuda, from his position of spiritual greatness looked down at his son, who was a simple chassid and remained in this religio-chassidic environment, and his language was completely different than that of Yehuda Ashlag. As much as I study him (Yehuda Ashlag!), I have yet to find one superfluous word, nowhere do I feel a moment when it is possible to somehow shorten his sentences, and some of his sentences are very long, but they are so smooth even if they take up 15-20 lines. While his son Baruch's language is heavy (like lead).

There are many instances where I stumble, with so many applications that it is hard to see the essential point, where he began and to what this applies. Yehuda Ashlag in his letters worked a lot on his son, and very often gave him a hard time about his wordiness and such that he(Baruch) got from traditional, religious, chassidic literature, that is his style was not at polished.

This is not a criticism of Baruch Ashlag, but I'm just saying this to the fact that all of these letters of Yehuda Ashlag were only directed particularly for his son's personal correction of this "stylistic sin". And he, Baruch, never did rid himself of it, he required many applications, explanations and there is needed a lot of effort to find the thread of connection in that which he wrote.

Therefore, what do you need "other people's problems" for? I studied all of this, everything that Baruch and Yehuda Ashlag wrote, I labored through all of it very thoroughly. Yehuda Ashlag has another book, a three-volume Etz Chaim with the commentaries "Panim meirot u mazbirot", we'll be able to touch on that, but in time, there is a great commentary there also, but TES is quite sufficient. Why do you need to engage in things that divert you from a direct path to the goal? My task is to give you a direct, shortest path to spiritual success, rather than looking over books and to suffer through things that will either not help you at all or will take you on a circular path.

In the years of his cognitive-creative "youth", when Yehuda Ashlag wrote all of his articles in the newspaper, and then in the letters to his son and such, Yehuda still showed the tendency of his nature, deeply philosophical, namely that quality that was naturally close to him, and he rather strongly deviated to the left...But he overcame this within himself, and thanks to his victory, he acquired his middle line.

In this is his greatness, and it is seen here in haSulam, as well as in TES, where not even a smallest hint of his philosophical nature is felt. I will not say that his philosophizing is incorrect and that it is a departure from a spiritual perception, G-d forbid, absolutely not! I am talking about what is important for us.

...If you were 18-20 years old, then I would tell you that you can try this, and then that, but it is absolutely unnecessary to learn what will not give us practical benefits. And the whole point of our Kabbalah study (Zohar, TES, etc.) - it is the practical implementation of the learned!

...I hope that none of you in your soul wants to become a scholar kabbalist. After all you wouldn't have come to the study of individual lurianic kabbalah with me. That is why I am telling you this: haSulam and TES needs to be taken from him, from Yehuda... and this will help. "

21. "SALT OF THE EARTH" - KAVANA

In Brit chadasha, in Matai 5:13, Yeshua says to his students:

"You are the salt of the earth. If the salt loses its' strength, then with what will you make it salty? It is then not good anything, except to be thrown out and trampled by men".
This is - an extremely subtle teaching of Yeshua and it is completely impossible to understand other than through the holy tongue and Kabbalah. Because Yeshua thought and spoke namely in it (in Aramaic, being an integral part of the holy tongue).

But what kind of salt is Yeshua talking about? How can we understand his words? Why namely "SALT' - as the main characteristic, quality, virtue of "earth"? And why, if it loses it's strength, then it is not good for anything except to be thrown out...and moreso to be trampled by people?

The matter of fact is that the Hebrew word מֶלַח, MeLaCh (Mem-Lamed-Chet+3 letters of the word itself), meaning "salt", has the same numerical value (81) as the word כונה, KaVaNaH (Kaf-Vav-Nun-Hay), meaning intention or aim.

To paraphrase Yeshua's words in their revealed meaning, we get: Your strength and distinction from everything that exists in the world, is that you have the right intention - kavana "of giving"! For indeed in this consists the whole power of "salt", that it GIVES AWAY its' "saltiness" to the rest of the food, ennobling the latter, making it suitable for consumption.

But if it, salt, will lose it's power - the intention of giving! - then it is already "good for nothing" - that is, there will remain only meaningless mechanical actions "with hands and feet"...And so then, this "kavana" - to perform some "commandments" not "for the Creator", but "for oneself" - is left to only "be thrown out and trampled on by people"...

22. LOOK AFTER "CONSECRATION" THAT LEADS TO YOUR SPIRITUAL GROWTH

Lüdmila wrote:
"Is the consecration of the new moon mandatory?"

And here is my direct answer to her as well as to others that may have the same concerns:

Go ahead and ask yourself: Will this "consecration" of something (be it something of little significance) add towards my spiritual growth? Will it help me with my aspiration to attain congruence of properties with The Creator and His Mashiach? In other words: will this act of "consecration" assist the salvation of my soul and give it life? If the answer is "no", then why do you need all of the commotion...

The fact is that The Creator only looks directly into the HEART of the person: whether the person's heart consecrates the "new moon" - that is, Malchut, Shechinah (that "lays in the dust of the earth-reception for its' own sake)- in each "new" act, thought, correction?

Like The Creator is really interested in any other "consecrations" made by the person from outside of his/her heart?! And this is exactly why the people that are called to be the chosen nation of The Creator, are WANDERING as if lost in their spiritual blindness, leaving Malchut, Shechinah "in the terrestrial ashes"(also translated in some sources as "in the dust"), and go on their own instead of towards "The Moon" - Malchut, Shechinah, to "consecrate" some moon - something that belongs to material nature, a heavenly body...Creation of The Creator, instead of The Creator Himself. And in this action they actually go out on the street and there, their eyes lifted towards the moon, they say some words they themselves don't understand, turn, like some clowns, around this moon, as she laughs at their childish games...

23. "AS EVERYONE ELSE IS DOING" - DO THE OPPOSITE!

2011/6/29 Iosif Iordanishvili <josef...@...ru>

"Greetings Michael.

...Michael, you said there almost at the end of the lesson about popes (priests), that they ruin children. I understand that we are talking about the water baptism.

My son was baptized last summer. I was against this, but how to explain to people (relatives), who think, if everyone else is doing it then you have to also? And it is interesting, in what way does baptism spoil/ruin the child? I have some of my own ideas, but I am interested in your opinion".

And here is my (Michael's) direct answer:

There is a general principle for an individual working on himself: Look at what EVERYONE is doing and...do the opposite! All that is done by the mass, the group - is simply the opposite of the work for The Creator, and is therefore contraindicated to the one working individually for The CREATOR!

After all, they are all working for someone "else": for the church, for religion, for the kabbalah group, for the preservation of a "healthy" nation and all kinds of other goals and tasks of one or another group.

And so these, already in the very beginning of life take away from the newborn his belonging ONLY to himself and to The Creator, put a "cross" on his or her individual identity, saying of him or her some absurd words and performing over the child some ridiculous mechanical actions...As if this brings the person closer to Yeshua?! As if this brings the light of salvation?!

However, let not this notion of "baptism" affect you in any way: after all, this only applies to rituals - to actions "with hands and feet"...

But we engage ONLY in mature actions, SPIRITUAL, ONLY those that HELP: what approximates us to the Creator and to our individual wholeness, what brings benefit to the SOUL...not to the mass!

24. WHO MOTIVATES THE WORK?

2011/6/29 Stroganov Vladimir <vstro...@...ru>

"Greetings Michael.

I noticed, that from the pdf file "on the steps of a spiritual ladder" you deleted all lessons, except the 14'th. I consulted with Inna and we came to a conclusion, that this is right: too painfully the quality of the transcriptions was low. And these are our plans: we will finish the artcile that ends in the 15-th lesson, then complete the started by me article about the shephers of Avraham and the shepherds of Lot (lessons 54-57), and then we start again, from the 1-st lesson, article "And there was evening..."
We are stuck on the 15-th lesson...This is caused, first of all, by the fact that this is a very special lesson: there you explain every word, giving a dictionary. And therefore we decided to especially work on it and to issue it in such a way, that it could be used as a textbook. ..
Moreover: in the introduction you mention my name. I would prefer that it would not appear at all. But if you consider it necessary to mention my "valiant":) work, then do not forget, please, about Inna: after all this is our joint work.
By the way, it is possible that Sveta Pachomkina will join us, who for some time "got at you"(annoyed you) with questions. Laitman she has (I hope, for now) not yet left (fears loneliness, however...), but your lessons she listens to regularly. We'll see..."

Here is my (Michael's) answer:

...Regarding the correction at the beginning of the book "On the Steps of the Ladder", and namely, the fact that I did not put Inna's name as a lesson co-transcriber - this I did for her own benefit. For you the mention of your name, possibly, is not required, we'll say, not that important...but to her - this is (for now) important, for her desire to receive. And this is not at all shameful! After all, how else can a person force himself or herself to do something? And I know of what I speak.

And due to this, including her name as a co-transcriber would be, in essence, like "throwing a dog a bone". She will joyfully continue to transcribe...after all her desire to receive itself will be nudging her towards this work...

These are all very subtle instances, Vladimir: after all ,that which looks like, seemingly competent, kind, constructive...to an "unarmed/naked eye" - coming from the position of the outer person - these are only crumbs of reality, connected to the prevailing, overwhelming share of lies! After all what is the correspondence of forces of the world of Assiya? 10/90. 10% of goodness against the background of 90% lies. And in our world the percentage of goodness is closer to zero!

And therefore I am obliged to point this out to the student, to give him a direction of individual work on oneself. After all, I can see it better "from the side"...And when she will become indifferent about it: whether the world will know about her participation in

the transcription of the lessons or not, then that will become a legitimate, good sign, to mention her as a co-transcriber of the book as well...Same goes for Sveta.

25. ONLY TO A "MOST TROUBLING/HURTING" QUESTION COMES A TRUE ANSWER

2011/6/30 Stroganov Vladimir
"Greetings, Michael,
To be honest, your phrase in the lesson about the fact that priests ruin children I understood as a hint to the pedophilia within the church, and not at all about the baptism, and was very surprised about your answer to Iosif:
"And so these, already in the very beginning of life take away from the newborn his belonging ONLY to himself and to The Creator, put a "cross" on his or her individual identity, saying over him or her some absurd words and performing over the child some ridiculous mechanical actions...As if this brings the person closer to Yeshua?! As if this brings the light of salvation?!"
Question: Can actions "with hands and feet", performed by OTHER PEOPLE over an INFANT really HINDER HIS INDIVIDUAL spiritual ascent in the future?
If so, do not forget to warn Alexander to not in any case "PUT A CROSS" on the PERSONAL IDENTITY of the newborn son: G-d forbid, he'll circumcise the child...
Can it be so, that despite all of the talks about the fact that "EVERYTHING - INSIDE OF ONE PERSON", flesh still has such decisive importance in attaining salvation??? Turns out to sound almost like Laitman: no material action has any impact on spiritual growth, except one thing: if you're not going to pay maaser, no salvation for you..."

And here's my (Michael's) direct answer:

About your understanding of my phrase in the lesson "about the fact that priests ruin children I understood as a hint to the pedophilia within the church, rather than baptism" - this is true regarding my statement. But you only saw the superficial, "fleshly", material in my phrase. Iosif, however, to whom recently was born a son, connected the meaning of my phrase to a "MOST TROUBLING/HURTING" question which he had: the baptism of his son - and rightly so! He found the deepest connection in my words "about the pedophilia within the church". After all, there is a multitude of levels of comprehension in every situation in reality, and not just a logical "yes" - "no", "black" - "white" and so on. And I do not say a word about the material and you should know this well by now! And even if it seems to the eye that I am talking about the failures of some church or synagogue - this only seems that way, but is not the reality.

And your question: "Can actions "with hands and feet", performed by OTHER PEOPLE over an INFANT really HINDER HIS INDIVIDUAL spiritual ascent in the future?" - is completely out of place, as it is said: "neither here nor there"! That which "other people" do over an infant has no impact on the individual spiritual ascent - this is even "clear to a cat". After all, there is nothing material in the spiritual. But the fact is, that they, others, impose an identification stamp on the baby, saying: now (after the baptism ritual!) you are a christian, or: now (after the circumcision ritual!) you are a real jew and so on - sooner or later there will come a time for this person, already an adult, mature christian or jew to work hard on this, to tear off these clothes imposed on them by "others". (Note: it will be tougher a circumcised jew in this situation: after all, you can't just glue the

"foreskin" back in place!). Namely in this, others take away from the person his only true sense of belonging: to himself and to The Creator!

And how you managed to see in my words, that: "Turns out to sound almost like Laitman: no material action has any impact on spiritual growth, except one thing: if you're not going to pay maaser, no salvation for you..." - this I do not understand at all, from what considerations have you seen an this imaginary connection, "almost like Laitman"? Where in my words are any indications, even premise for such an awkward comparison?

... Do not answer immediately, but rather work on your conclusion...and do not leave it alone, even if you want to...as long as my words you have not fully justified. This will be a step forward...

26. AWARENESS OF THE DEFICIT - FIRST CONDITION FOR SPIRITUAL GROWTH

2011/7/11 Stroganov Vladimir
"Greetings, Michael
You write: "...and do not leave it alone, even if you want to...as long as my words you have not fully justified."
From the moment that i chose you as my teacher and you have taken me as your student, my work - primarily - consists of this. Sometimes it is not very simple. But who said, that it will be easy?
We work. Patience and labor will cleanse all".

Here is my (Michael's) answer:

There is work on yourself - means there is the awareness of the chisaron, deficit. And this, on the scale of importance, is the very first condition for spiritual growth...After all "there is no light without a kli!"

27. TRUE RAISING MAN - "WITH TREMBLING AND SWEAT

/Fragment from the Zohar lesson № 143 transcribed by Iosif I./

Zohar tells us, that the raising of MAN from the lower masach is made **"with trembling and sweat".**
"«with trembling and sweat» - because such an interaction between the upper light and kli, it causes trembling and sweat in the kli. Because kli has only one desire, desire to receive. How can one make the kli, which is created naturally in such a way that its' nature is reception, so that he will start to work to give, so that it will raise all of the vectors of it's strengths up, when his nature is only to take into itself? And so this is not possible in any other way than «baratat ve-zia» (with trembling and sweat).

Therefore, if someone says to you: I give simply, I love the Creator so much, that for me this is not a problem, or in this same way from within your own evil beginning/inclination encourages you, beware of this. This does not exist. At a certain time, when I was teaching my students in the first years, and when someone wanted to give some sum of money, and when in general there was talk going on of giving, someone gave money to someone else, saying: I am indeed giving to others, for different purposes with joy, with enthusiasm.

And then I explain to him, that this is not counted to you as real giving. And they were amazed by this, and worked long on themselves, and many did not understand what I was explaining. To them it seemed, that, as it is said, they are «giving from the heart», that this is giving, bestowal. Completely incorrect. I taught them, that every time you open your wallet, figuratively speaking, to give to someone, it should not come from the heart, because that means that only his own desire to receive enjoys this. Our nature is to receive, and even if he will give a million to orphanages, to hospitals, that this is as though he didn't give a thing.

Understand and justify what I am saying, and then you will develop and go further spiritually towards your goal. Towards your perfection. And when you give, you should feel the force of gravity, you must stand with your two feet on the ground, we are not angels thank God, we need to feel the material, and through the material to give way for the light to come so that we can open up to the light with trembling and sweat. In the same way, open your wallet with trembling and sweat, that is to give not because my "heart" wants to, "heart" in other words means my desire to receive, this is my evil beginning (also called evil inclination), I give to someone and from this I receive a bigger pleasure from that which I give him, than I would have had I not given.

Turns out to be self-deceit, same thing, when you give to your kids, wife and to whoever else, you must give with labor, must break yourself. And this will be true bestowal, because giving is not our nature. The more you study kabbalah, the more you should come to feel even the lowest, coarsest levels of your kelim. And they say, what, are you crazy or something? It is painful for you to give something, even a little, because this is not our nature. You have to feel this heaviness, as he says with trembling and sweat, then

it will be counted to you as merit, as a feat of strength of overcoming varieties of forces of earthly gravity, i.e. including our desire to receive for our own sakes, it is also built on this principle. From the heaviness of your kelim you do this action with trembling and sweat, and not with an outstretched hand. And this is going give you advancement in spiritual work.

Very few know this great secret. A person feels himself as good, goes down a road, sees, that someone is playing a harmonica, and he gives him coins, and it is pleasant to him, and from this the sun shines on him. But all of this is empty, he didn't do anything, not for himself not for the other. But the raising of Ma"N, or choser, it is - with trembling and sweat, as describes the Zohar."

28. FAITH IN THE CREATOR AND FAITH IN YOURSELF

/Fragment from Zohar lesson № 144/

"It is remarkable, what he just told us. This is the interrelation between the lion, the carrier of the strength/force of Chesed, and dog,the carrier of the impure strengths. And when one is strengthened, the other weakeNs. When the lion, Lovingkindness/Chesed appears, the klipa hides, not knowing where to go. And this tremendous relationship is apparent in every condition during the individual's correction. He feels this. I, while engaging with the Zohar or Etz Chaim, feel this every time. I suddenly Begin to look at my fingers, and I feel that they are filled with strength, with life. Namely the fingertips, where gather the klipot, and they often become numb, as if life ceases there. And I feel wholeness, because klipot are hiding.

And in connection to this I would like to look again at the word "kelev". I learned in kabbalah, the word "kelev" has the gematria: "Kav" - 20, "Lamed" - 30, "Bet" - 2, summing up to 52, indicating Bo"N. Bo"N is the partsuf Malchut in Holiness, but the back side of Bo"N indicates also the shattered kelim of the world Nekudim. And following this, the breaking of Adam. The shattered world Nekudim is called old Bo'N. There is the origin of all impure strengths. Everything began on the scale of souls, everything came from Adam, the shattering of souls. And as we remember, after the breaking, his partzuf split, and all of this fell from the world Atzilut into BY"A.

And he had remaining only nefesh de-nefesh of Holiness. This means, that he had a partsuf, 10 sefirot, and each one has ten, and now remains only kli Keter de-Keter, the lightest kli, with the light nefesh de-nefesh. To be precise, he has only one-hudredth of purity, and the rest is of the unclean. And at the moment of the breaking, when he sinned, then he wanted to make the great zivug, he essentially figured, that with this zivug he'll attract the light A"B Sa"G that will pierce the parsa and will lower her to the point of this world. I.e. this is comparable to the light Gmar Tikun. But this didn't work, because it was impossible, his feet were standing in Beriah.

And there was a splitting, and he received the light during this zivug, as a short circuit. But the feeling of this great light he received. And in this moment he had two complete partsufim, masculine and feminine, that usually divide to Adam and Chava. I.e. he obtained one masculine partsuf of 100 sefirot and one feminine partsuf of 100 sefirot, and this shattered. And of the masculine only kli Keter de-Keter and light nefesh de-nefesh remained, and same thing applying to the feminine. And if they are connected together, tuns out one-hundredth of the male partsuf and one-hundredth of a female partsuf, and this roughly speaking will be two-hundredths.

This, truly, was what the great genius Einstein saw materially. He said that a person uses no more than 2 percent of his brain at a time, i.e. from one to two percent. This is that, which remained pure, and the remaining 98 fell into klipot. Listen carefully, I am attempting to convey this in simple words. The spiritual can not be passed on in an intellectual way, because all of the strength will evaporate. By passing it on very simply,

it comes from above, in simplicity and unity, instead of abstruse complexities of intellectual perception. And from that moment in each of our conditions exists the same relationship.

We'll say, if there comes a thought to a person, that in it is the same layout, two kosher, constructive thoughts, and 98 impure thoughts from "kelev" from "dog". Two thoughts from the lion, from Chesed, and 98 from dog. And this originated after the sin of Adam. And there was not, and will not be one soul in our world, who has been here, is here or will be born in the future who is not subject to this layout. Of course, excluding the soul of Yeshua, because the rest were immigrants, from the root below Malchut of the first tsimtsum, that was hidden in the head of Atik. And all souls that come to this world, all have the component of this fourth stage, desire to receive, being the product of the shattering of Adam. With the exception of the soul of Yeshua, because His soul is from Ga"R of Atik. Is it clear why we study only through Yeshua, why we can receive salvation only through Yeshua?

In each condition we receive 100 thoughts, according to partsufim, because thoughts come when there is place for their arrival. Potentially, man has a hundred places, hundred kelim, and in every state comes one hundred thoughts, of which 98 are impure, destructive, and only two constructive. And there is not a single person or a single saint who had it any differently. In everyone this operates the same way. So what to do? For instance, by studying Kabbalah, the highest of all spiritual, to be precise the only purely spiritual teaching that was given to humanity, are we liberated from this layout?

Of course not! Nothing disappears in the spiritual. This is all a consequence of Adam's sin. Does that mean that we are mired by this, and there is no chance of correction? Of course there is! But now we have to build filters. In each state, no matter which kabbalist you could be, no matter what kind of correction you had, all of these 100 thoughts come, only our whole task consists of making filters for these 98 thoughts. And when this comes into the body, then we call this desire, and when it comes into the place of sof of partsuf, then this is already action, deed. Filtering these 98 thoughts or desires, which desire to penetrate us, this is our task, because we are always talking about individual spiritual work.

And this is work, to not allow oneself to be penetrated by the thoughts of "dog", this is the main work, to prevent their passage into our system, and with this we build masachim, we build unity within ourselves. And of course in this regard the Faith in the Creator is of decisive significance, because how else can we refuse the sweetness of impure thoughts, impure desires, and in each condition choose only the two thoughts of minimal significance. Two, because of masculine and feminine, right and left. The couple that can lead us out of the slavery of klipot. And namely for this is needed Faith in the Creator.

Where can I get this Faith? How does this Faith manifest? And how many questions arise, when we desire to work on ourselves, in order to see the truth, rather than the set/collection, which is presented to us when there is an overwhelming amount of impure

thoughts, and only a couple from Holiness. So the Faith in the Creator is a very lose concept. Ask any religious person, of any faith, he will tell you: I believe in the Creator.

Here I want to give you some clue, some criteria to help you, the criterion of Faith. Firstly, group faith, know that is disgusting in the eyes of the Creator, because the Creator only sees the individual human heart, nothing group-related can be a sign of true Faith in the Creator. And only true faith is the motor, engine, that leads us to being able in every condition to choose namely that one single Holy couple out of all the thoughts that come to us at a given moment, at first as thoughts and further as desires. And so everything group-related, this is faith in the group, faith in religion and so on, while Faith in The Creator, this is unification with the Creator in such a way that He is one and you are one, that is when in you there is the very same projection of oneness as there is in Him.

What does this mean? This means, that if you have true Faith, then within you there is no splitting, no separation, only wholeness. A word comes to my mind: upset, which means to feel something that worries, touches me, of course negatively. To be upset by something that happened, to lose balance, to become anxious etc., i.e. to lose unity within yourself, and instead to be up-set, to break yourself into pieces. (And in this case work on justifying my "grammatical" error: the word upset, in russian "ras-stroit'sya" is written with to "s" and has a different root than the Russian word "ras-troitsya"[to be divided into 3]! Hint: from one follows the other).

We said that the evidence of spiritual advancement forward is the reduction of doubts. And the reduction of doubts leads to unity inside the person, because the whole world is filled with Him, for he is One, and you must allow yourself to be formed by the upper light in exactly the same way, so there would not be any splitting and such. But other than the reduction of doubts, there is one more indicator of the presence of true Faith in the Creator. This is the faith in yourself. I am speaking of this for the first time, because this is the deepest attainment that is given to the humankind. Previously I did not speak about this, obviously because everything had to be brought to a certain level.

In our world it is understood thus, either the faith in the Creator or in oneself. In oneself, seemingly means that everything you do is for reception for your own sake. This is not what I am speaking of. But according to the measure of the strengthening of the Faith in the Creator, the same should happen within you. That is, the sign, the indicator of the growing faith in the Creator, should be the strengthening of the faith in yourself. Because you are building masachim, building anti-egoistic strengths within yourself, in this way preventing the division of your soul into sections that pull in different directions, rather they are all directed in one direction within you, all having the same one purpose, one goal.

And this is called "fellowship" inside of the person, where all of his desires are "fellows" of each other. And we are going to learn more with God's help about what is "fellowship", among other things, in the "Gates of reincarnation". Take, for example, the shoulder of a person's partsuf, the upper third of Chesed, Chesed and Gevura. If we are to look at the physical human shoulder, there are different organs, different connections,

etc., and when there is a problem in the shoulder, then the nearest organs related to the shoulder come to help to the place that hurts, they protect this place. This is called the group of kelim of the shoulder, and in the same way every organ has its' own sub-group, and all of the organs of the body are like fellows, that help each other, and all have to exist in complete harmony, and all of this is inside of only one person.

And all of this, those ignorant of the spiritual, project on "fellowship", "group-ism" in this world, while the Creator looks only at the individual heart of a person, and does not see any comrade-ly kli etc. And so this most important indicator of Faith in the Creator, or the increases of Faith in the Creator, i.e. Faith in haShem, in eternal life, this indeed is the strengthening of the faith in oneself. And this should be a measure for you, whether you want to know if you have have advanced towards your goal, towards perfection, towards unity, towards wholeness, just as the Creator is whole. Look at your faith in yourself, has it strengthened, intensified? If yes, then you are not deceiving yourself in the strengthening of your Faith in the Creator, and vice-verso. Faith in yourself, means Faith in the Creator.

There is of course faith in oneself in other relations. A person can believe in himself if he is a politician, writer or artist, he believes in his abilities. This also means, that he has pierced through himself to the point of attaining wholeness in some area. Faith in oneself, this also doesn't mean the artificial faith in oneself, when a person believes in something that he is not. Faith in oneself, this is the faith in the strength that is within you, not only with thoughts, but with that force of will that you have, and that from within assures you, that you truly believe in yourself, and with that you acknowledge your true Faith in the Creator".

29. NOT THE DISCONNECTION OF YOUR THOUGHTS, BUT RISING ABOVE YOUR THOUGHTS!

2011/7/13 Iosif Iordanishvili <j...@...>
"Michael, I have a question regarding the new lesson (Zohar № 144), first I'll quote an excerpt from it:

"And this is work, to not allow oneself to be penetrated by the thoughts of "dog", this is the main work, to prevent their passage into our system, and with this we build masachim, we build unity within ourselves."

Immediately arose in my mind a parallel, or rather, were recalled some things from other teachings. For example, Castaneda from the words of his teacher, wrote that there exists some entity, he called her "flyer", which clings to a man from birth and in a way dictates to him thoughts and desires, i.e. this power is unclean, parasite. And they say that we people are essentially wonderful, but this entity/essence, by imposing false imaginations, as if sucks out our strength, does not allow for the development of the potential that exists in humans, and they say that the only possibility to wrestle with this, is to work for the disconnection of this inner dialogue, i.e. thoughts. Something similar exists in Buddhist, eastern, meditative practices. The man task of meditation is the stopping of the inner dialogue. And if this happens, then the strength is released, and the person begins to perceive the true reality or realities.

It is clear that they worked towards the management of their psychological nature. Third nature of the three, physical, emotional, and psychological. And as you said in one of the lessons, that not one of these natures has any relation to the spiritual, the soul.

And it is interesting, from the kabbalistic position, is meditation, the turning off of one's thoughts, related to this: -"this is the main work, to prevent their entering into our system, and with this we build masachim, we build unity within ourselves"?

From personal experience I can say, that for a spiritually weak person (so to speak), meditation is the path into one's own klipot, own illusions. I.e. klipot in this will also find out how make a fool of you and lead you by your nose. But for the person who has attained a certain spiritual maturity, does meditation have a point?"

And here is my (Michael's) direct answer to you:

"The disconnection of your thoughts", has no relation to individual spiritual work, i.e. to what is said in my lesson: "this is the main work, to prevent their entrance into our system, and with this we build masachim, we build unity within ourselves". After all we are preventing the infiltration of klipot not by DISCONNECTING, not by REJECTION of our thoughts, but by spiritual work in three lines. And this work is completely not known to any religion in the world!

And this you saw well: "It is clear that they worked towards the management of their psychological nature. Third nature of the three, physical, emotional, and psychological. And as you said in one of the lessons, that not one of these natures has any relation to the spiritual, the soul". More accurately: different combinations of all three lower natures (physical, emotional, and psychological) that are in a person...

How can we even think of...desiring "the disconnection of one's thoughts"?! After all namely the cognitive activity is what distinguishes us from all other forms of creation. And as these religions desire some artificial method of arriving at "rest" from the yoke of klipot, they resort to exercises to reach their primitive states, as a rule, of plant or inanimate natures...And then comes "nirvana": condition of "calmness", "equanimity"...of a plant or a stone, that is within a person. This degradation of the human's destiny: the fate of all religions without exceptions, because their faith is always - "below knowledge"!

No, a human being is obligated to remain on the height of a HUMAN and under no circumstances to "disconnect from one's thoughts" - after all in them is included all of his property and advantage over an animal, a plant or a mineral. Because only through his thoughts he can individually work on himself.

And with this individual work in three lines he is certain to RISE ABOVE his thoughts, i.e has to FEEL their arrival, their presence, their "seduction", so that through HIS OWN FREE CHOICE, HIS OWN will power (=masachim) to RISE ABOVE them! And this is attained only by raising MAN, through kav and faith..."above knowledge"!

30. KABBALAH IS IMPOSSIBLE WITHOUT ACCEPTING YESHUA, AS IT IS IMPOSSIBLE TO RECEIVE LIGHT OF THE CREATOR WITHOUT KETER.

(Fragment from Zohar lesson № 145)

Here he explains that which we read in the commentary "Derech emet" - The Path of truth - by Moshe Cordovero (that is located on top of the Zohar page). But there is no point for us to learn the whole commentary of Cordovero by itself. That, which we are building: Kelim according to Ari, the structure will begin to break, because that which Cordovero wrote, this was for the souls before Ari, being that souls, with the arrival of Ari, belong to the last generations, despite the fact that we are separated from them by 400 years. This was the initial phase of the generation of the threshold of the arrival of Mashiach. It seems to us, that hundreds of years have passed, and Mashiach is still not here, but what does this mean to eternity...?

The arrival of Mashiach could have happened a lot sooner, if not for the constant sins of the nation of Israel. Everything depends on the nation of Israel, but they still have resistance in accepting Yeshua and kabbalah, or the other way around, to accept kabbalah, and then Yeshua. And acceptance of kabbalah is impossible without accepting Yeshua. All who engage in Kabbalah without recognizing Yeshua, all of this is still comedy. Kabbalah can not help a person, if he does not recognize, does not accept Yeshua. And the fact that they do not openly recognize the power of Yeshua - even if some of them also learn kabbalah - it is already non-kabbalah, because kabbalah is impossible without the inner connection with Yeshua, it is impossible to receive the light of the Creator without Keter.

(A few more words about the language of the Zohar). Despite the descriptive, "symbolic" language of the Zohar, it is much clearer and more precise than any other form of direct statement. There is also, of course, the language of kabbalah, but if one gets used to the language of the Zohar, if one enters into it, then it gives a remarkable feeling of the integration of all organs of all being with all strengths of the universe. You feel yourself, as though, like Adam, like the First Human before his sin, when he within himself felt the world "from one end to the other", i.e. Zohar gives an inner scope, limitlessness, fullness, sensation of eternal existence....

31. ACCEPTANCE OF YESHUA - ONLY POSSIBLE THROUGH KABBALAH

2011/8/11 Iosif Iordanishvili<josef...@...ru>

(From a personal message*): "I am letting you know, that from today until the end of august we have summer break. Rest your soul and body...and will meet again in september"*

...I had a thought, that if there is time, will learn more of "The Teaching of Foolishness". After all, the aspect accepting Yeshua is of paramount importance..."

And here is my (Michael's) direct answer to Iosif:

Yes, the aspect of accepting Yeshua is of primary importance...But His acceptance is possible ONLY through painstaking study of kabbalistic sources, and that...in the HOLY TONGUE. And their learning WITHOUT closely looking into the words, letters etc. of the holy tongue...nothing will come of such "verbal" acceptance of Yeshua! And I know what I am saying. I had some folks that were involved, that, having sat years in Kabbalah, to this day think that they "accepted" Yeshua (in their understanding: Jesus!), not understanding, that in reality, they never did engage in individual spiritual work. Because they "despised" the study of Kabbalah through the Creator's single instrument - His holy tongue. How then, please tell me, can they claim any knowledge of the Creator and His Way?! Of course, all of their certainty - is all void of voids and vanity of vanities! With them there is nothing else for me to talk about: after all, for the Creator (and therefore for the instructor of His Teaching!) the important thing is not the talking shop, but work on oneself!

Furthermore, the fact that you want to again learn my book "Teaching of foolishness", testifies to the fact that in this you are still...lost! After all this book is designed to develop in a person a huge interest...a hunger for one's individual salvation, that is however, reachable ONLY through the studies of the actual SOURCES of Kabbalah. For this I had to write it, demonstrating (and proving!) using only Kabbalah, for the first time in the history of humanity...the true place of the saving strength of Yeshua! But no more than this, because the salvation ITSELF must be sought within yourself (= in your kelim!). Only with laborious study (and implementing the learned!) of the main sources of The Teaching of Salvation, and namely: the books Zohar and Etz Chaim! And the "study" of the so called "New testament" by itself, gives only some (????????) unclear hope of the FUTURE salvation of the soul of the masses, group stage of the soul's development "below knowledge" and no more than this!

But His Creation the Creator made completely differently...not like a fairytale or myth, but like reality! His inter-connection with a human being consists not of some imaginary cope of some future salvation somewhere there...in the after-life. Through His Instruction - Kabbalah - is achieved the reception of light of salvation of the soul every time one brings himself into correspondence and agreement with true reality, HERE and NOW, as

the level of his light continually grows and strengthens...Thus already in this life, here, on earth, it is possible (and necessary) to come to wholeness of the soul!

Have this in mind, my friend, lest you repeat the fatal mistakes of those who long ago (or recently) were thrown out into "dirt and filth" (= outside of holiness...outside of the path of true salvation). And they nevertheless continue to discuss salvation not having any spiritual basis strengthening their spine: and even if they learn the spiritual from me, then only the russian translations, but the very sources in the holy tongue...in one ear and out the other. Therefore, the liberation of the soul is far from them and remains...out of reach.

...Unlike you, for you accepted me "above knowledge" and agreed to receive me as your ONLY teacher (having discarded all else, "as unnecessary clutter"!), following the Path of salvation which I accepted with heart and soul.

So continue relentlessly this truly only correct path, given by the Creator THROUGH KABBALAH (= Covenant of spirit!)...given by Him to each and everyone, who truly yearns for LIBERATION of one's soul and seeks it...through all of one's affairs!

32. "AND YOU SHALL LOVE HAVAYA, YOUR ELOKIM, WITH ALL YOUR HEART AND ALL YOUR NEFESH AND ALL YOUR STRENGTH"

2011/8/10 Iosif Iordanishvili <josef...@...ru>
"Greetings Michael.
I read today your message on the forum. Thank you for the answer!
Everything that you wrote I completely understand and accept. I got aquianted with "The Teaching of foolishness", and now I am studying the lessons that I transcribed on the letters of Amenuna Saba.
Nevertheless I remain with one thing that I do not understand.
What means implementation in practice of the learned? If we say that all human emotions, desires, etc. have no relation to the spiritual, then where to seek the place to implement in practice? Before I found you, Michael, I saw in forums how people "studying kabbalah" engage in "intellectual masturbation" in the best case scenario, but in the worst scenario they already see in themselves masach, ohr choser and so on. That is that which they learn they immediately begin to associate with the things in this world that are known to them. But it was, after all, said in TES, that kabbalistic sources do not narrate one word about our world. And it was also said, that the only thing worth requesting is "the eye to see". That is, in my understanding, any discussions of the subject, they are useless and false, until the moment you actually "behold". And before this is it possible about implementing in practice? Is not the study necessary for the formulation of the intention, the aim, for the accumulation of sufficient potential, to raise Ma"N?
Respectfully
Your iosif"

Here is my (Michael's) direct answer to Iosif and others:

Yes, in TES was said that kabbalistic sources do not speak one word of our world. But what does this mean in regard to individual spiritual work?
- This means, that all CORRECTIONS (tikunim) take place ONLY in the SPIRITUAL component of "nature", and the remaining 3 material natures, that are in a person - they in themselves are UNCORRECTABLE. That is, they are not amendable by direct correction (as naively assume all religions, humanitarians, etc., thinking, that a person is in the condition and is even obligated to correct his or hers natural character. This is nonsense, inspired by their intellectual conclusions or religious views - that is to say: the desired is imagined by them and appears to them as reality! In reality it is a perversion of the Creator's true reality, refraction of the truth, because He created the human being differently than all of their world-views and religious fairy-tales.

No, correcting the person's character is ABSOLUTELY IMPOSSIBLE...and is not required. After all, the whole material component of man is taken from the system of impure strengths. Of course there is a hierarchy of levels of material "impurity": from the physical (the coarsest) to the psychological (with the thinnest [subtlest] impurity).

The material body of a person - absolutely (and coarser) impure. His higher material component - emotional - is relatively less impure (and therefore you see, that even the staunchest of criminals can, at times, experience some "good" emotions, while their material body ALWAYS desires only mischief! And the highest material component - psychological - even less (compared to the other two) impure. Thus, even the most pronounced evildoers manifest at times the condition of "good soul". And all because the thinning of nature is observed namely in the material nature of a person: in her 3 lower components.

And therefore, I repeat, there is absolutely no point in trying to "correct" your character, your particular, individual ways of manifesting emotions and psyche! After all, these are all initially inherent in the very nature of each person AT BIRTH: the specific (and unchanging in a given incarnation!) combination of 4 simple elements that are in him (esh/fire, ruach/air, maim/water and aphar/earth.

And we know...we must believe that a person at birth is given THE MOST OPTIMAL material body (with all of the components)...optimal namely for successfully correcting his SPIRITUAL PART in a given incarnation - that, for the sake of which she, the soul, descends into this world into a body of a newborn.

However, this in no way means that in a person these two general components - material and spiritual - co-exist WITHOUT mutually INFLUENCING each other. Having sinned, violating the Torah, you bring your soul to be blemished, "polluted", instead of her correction. For if you sinned with your body in action (for instance, committed a forbidden sexual act, got drunk, stoned or exhausted your body in any destructive way), through that very act you have led yourself into a weakening of the strength of the soul's counteraction to the sitra achra...And if you looked at someone's wife (or husband etc.) with desire, then you harm your soul and your emotional component and so on.

And regarding this says the Torah:
וְאָהַבְתָּ אֵת ה' אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ
And you shall love Havaya, your Elokim, with ALL your heart and ALL your nefesh and ALL your strength.

Enclosed in this verse are all the constituent components, all 4 "natures of a person:
1) **בְּכָל לְבָבְךָ With all your heart** - "heart" - this is ruach of the soul.
2) **וּבְכָל נַפְשְׁךָ and And with all your nefesh** - this is the nefesh of the soul
Both components of the soul (nefesh and ruach) relate to the sphere of individual work of the correction of the soul (because the innermost component neshama is not required to "correct" in a direct way).
3) וּבְכָל מְאֹדֶךָ
and with all your strength. "U-ve-chol m'odecha" - and All your strength - includes all of your material substance!

That is, at the correction of your spiritual component - your soul - grab as well the remaining components of your material existence (=all vectors of strengths without exceptions must raise UPWARDS!)

This is indicated to us THREEFOLD by "b'chol" - WITH ALL. There is a deep indication in the very word "b'chol": his gematria is 52=BoN - i.e., obligated to love the Creator down to malchut - from beginning to end, not leaving any of your being to remain uninvolved in your single aspiration for affinity of form (congruence of properties) with your Unified Maker.

33. WHEN THE HEART BECOMES "OBEDIENT"

2011/8/1 Alexander <...>

"Shalom Michael! Thank you for the good rest wishes...Thank God for the lessons through you. Thank you for your obedient heart. A lot was new, and consonant. And a lot to think about. Blessings to you!"

And here is my (Michael's) direct answer to Alexander and others:

Regarding the "obedient heart" you are not right, dear friend: what obedient can I have? As if you can find on the whole planet earth anyone with an "obedient heart"?! Of course not! There never was, is not, and will not be such a person til gmar tikun. For the heart of each one of us - this is his nature, the desire to receive, and it always rages... disobedient to the Creator's laws!

For, a "disobedient heart" - this is a heart that satisfies in one way or another its' desire to receive for one's own sake! And I do not remember even a day, which I have lived through without satisfying in some form or other (even in thought!) my desire to only receive!

And if The Creator, at a certain moment, which He considered appropriate, did not send to us That Single One with an ALWAYS truly obedient heart, then we all would remain here UNCORRECTED and unyielding to correction robbers, rapists, thieves, bandits, murderers and bastards with the rest of the defects coming out of the fact of satisfying the desire to receive for one's sake.

And together with Yeshua appeared to us an tool (=The Teaching of Kabbalah), through the right implementation of which, it is possible at any moment to lead one's heart to the necessary "obedience". (In russian "poslushanie", obedience comes from the word "slushat" to hear and/or listen, and we hear through "ear" - ozen, bina). Now carrying out the work of the elevation of our "disobedient" malchut to bina (= desire to give/bestowal), comes a wonder: raging, wild, rebelliously-diobedient heart in one's own self, receives in the point of connection with bina also the properties of bina, thus becoming..."obedient".

Possible, that namely this you are implying with "obedient heart" and in that case this is correct...

And the point of malchut, which is in its' own place (=heart of the person without embellishments) - she is always "disobedient"..."always" - means: until the arrival of the Mashiach in the individual heart of the person, i.e. until his personal gmar tikun in this world.

34. ONE MORE TIME ABOUT THE 'HOMELAND' OF THE JEWS

21/08/2011

Alexander, you ask me Why is it so difficult in the "homeland of the Jews "? Only never-ending troubles and misfortunes? Why is it so difficult for them? What for?

And of course, again comes to mind eternal answer about their unaccaptance and dislke of Yeshua.

But this is not all: There is also a secret, most deep reason, having to do with the correction of the very structure of The Universe...the correction in the worlds and in the souls.

As it is known, malchut underwent the tzimtzum, the restriction in its' 10'th part, and then malchut elevated(shortened) until the parsa, to tiferet of nekudot de-Sa"G. After this was the breaking of the kelim with the subsequent split of the soul of Adam.

After the breaking of Kelim were built the worlds BYA, down into which at first descended the soul of Adam, after which she, broken into innumerate segments of soul-particles.

Now a the task of the a human must undertake is to begin to lift sparks of the lost sanctity in Atzilut (in fact Adam, after 2 ascends of the worlds from above and stood already in Av"I of the world of Holy Atzilut !). Through correcting himself, his soul, the raising of MaN, the person corrects as well the worlds (makes tikun ha-olaм). His MaN ascends to 3o " H of world of Atzilut - The control system of the universe, and therefrom up to most hights of the worlds, through to Ein Sof, Blessed is He. And here from above, from Zeir Anpin of olam Atzilut, then acts Mad,light(heb: or) of correction(H: Tikkun) which is passed to souls of the rithteous in worlds BYA, and then, through them, to other souls in our word.

As is knows, in all of Creation there exists an identical or similar structure. Such is the case in our word, there is also a prototype Zo"N of olam Atzilut, from which the whole world recieves the light as well...They are exactly what the Jews serve as! This is revealed by their name :Israel - this is the name of Zeir Anpin of the world Atzilut, that in gadlut is called Israel! Israel below, on the earth, represents the strength of Israel above. And that which is here, below, is called "Eretz Israel", land of Israel, this is corresponding to the nukva of Zeir Anpin, malchut of the world of Atzilut.

In other words, HOMELAND of Israel in reality is Malchut of the world of Atzilut! And just as in everything in the universe is traced similarity of structure, same in our in world, "geographically" (and governmental) there is a materialized "land of Israel" or the state of Israel. This is the spiritual "homeland" of everyone from Israel, that ONLY after complete correction of malchut in the general gmar tikun will also become the materialized homeland of Israel.

Essentially the land of Israel has from the beginning been appointed by The Creator to Israel that is below, but only with a condition, that Israel will steadily, incessantly serve The Creator, executing his commandments. First the Torah - the covenant of flesh, and then the Wisdom of Kabbalah - the covenant of Spirit, accepting it by the chain Yeshua-Moshe-Shimon-Ari-Mashiach!

And while malchut still exists in the terrestrial ashes - not completely corrected (and because of this to her cling the klipot!), then according to conformity/similarity of properties, in a similar fashion the nation of Israel (for now) is not permitted from above to realize it's hereditary right to the land of Israel.

In fact, this means that Eretz Israel, the land of Israel, till now is "not corrected"... And if this is so, then what good can come of the Jewish people settling in it?!
And namely here is hidden a great secret...

The Jews are scattered all over the world namely to pull out the "sparks" of holiness - the souls of the nations of the world - out of klipot, out of impurity. This, namely in this work of the Jews here on earth (for now OUTSIDE THE LAND OF ISRAEL) consists the whole essence of the passing on of MaD, the light of correction, into this world. First to the Jews, and then, through them, to all of the nations of the world (which also have all of their own spiritual levels).

And the aspiration of the Jews to live in the land of Israel - for now must remain ONLY (from day to day) a growing aspiration, giving them additional charge toward the raising of MaN by them.

The Creator Himself also wants namely this from them...bishvil Israel, for the sake of Israel! In fact without tireless execution of this leading role of the Jews, namely OUTSIDE the land of Israel, there is no other way to correct the malchut itself...no other way to pull out the turnip from the ground.

Certainly, individual spiritual work of correction must be undertaken by every person of the nations of the world (and not only to point out the defects and deficits in this aspect of Israel!!!) but, as Israel is the rosh, the head of mankind, so does its' work of correction remain the deciding element, THE PROBLEM-SOLVER.

Now it should become clear to you, clear as day, why it is "so difficult" for nation of Israel on "their own land", destined to them by the Creator Himself.

And so...all of these troubles are the "stick in the side", which Israel receives from time to time (as a matter of fact, constantly!) in the LAND OF ISRAEL...They are in fact initiated by the Creator Himself to awaken and push Israel towards the execution of His plan of correction of Creation.

And therefore, when you see that Israel is experiencing hardships and feels "bad", be even then glad in your heart with true pleasure from the contemplation of the infinite love of The Creator...for in fact this is a direct indication/sign of His ardent love to His Nation: "beats - means loves" - means there is purpose for the beatings...it means that he will then heal the wounds and strengthen...it means, essentially, that Israel is being brought closer and closer to the Promised Land...Indeed, the lawful and TRUE (and impossible to pass to another!) inheritance is theirs now and will not go anywhere...now it is only left for the people of Israel to receive it...

35. TORAH CAN BE STUDIED ONLY THROUGH THE ZOHAR!

2011/9/5 Iosif Iordanishvili <josef...@...ru>
"I already began translating the new lesson, and in me arose a question regarding studying TaNaCh. I wanted to ask is there a point to study Torah with the commentaries Rashi and Girsha?
I have Torah (only the five books of Moshe, without Prophets and Writings), in Hebrew, and as far as I can judge with a good translation, at least the original names are used. The last two weeks of "summer break" I engaged in its' study, but very difficult and slow moves the action, I do not last more than half an hour, get tired quickly. And before meeting you, I tried studying with comments of Rashi and Girsha. Their commentaries are simple, concise, somehow they connect one with the other, and it seems to me that this way it's easier to learn. Even despite the fact that they don't use kabbalistic terminology, there is kabbalistic depth.
Respectfully,
Iosif"

Here is my (Michael's) direct answer to Iosif and others:

No, Iosef, in no case do I recommend to study Torah with the commentaries of Rashi, Girsha or any other traditionalist! There is always a "trick" - all of these commentaries transmit directly or indirectly their jewish RELIGIOUS REALITY, instead of the single and non-dividable for all nations of the world (including the jews!) CREATOR'S REALITY, as it is created by the Creator himself!

After all, I do not call you to the study of some worn-out, "classical", intellectualized (to better lure the souls!) commentaries of Torah, but ONLY to the study of the holy tongue through our lessons, above all things the Zohar!

You see, how the sitra achra, the impure power, handles you, whispering: "Take up the commentaries of Rashi and Girsha. Despite the fact they do not use purely kabbalistic terminology, their is kabbalistic depth".

No, Iosif, there is not a crumb of the kabbalistic pie! No depth, no width, no height, rather there you'll find only the fabrications of the earthly intellect of religio-intellectual outlooks...For they speak of the EARTHLY Torah: what and how occurred in the historical reality according to one or another earthly materialized conception...
.
All of this - brain attack. KILLING, however, the person's soul! Yeshua would say about this: all of this is their snake poison!!!

Therefore, you will do the correct thing, if you you will not look to the left or the right, but to lay upon yourself the burden of INDIRECT study of the holy tongue (hebrew and aramaic) from our lessons and books...It's good to simply read Torah "as a story", in order to know generally the most simple NARRATIVE meaning (Avram went somewhere and so on).

...Incidentally, this is your "problem", I would say...characteristic tendency: time from time to deviate form the essential point, from self-regulation to the middle line of each of your conditions...in the search of "new prophets", new teachings, new Liberators! I do not mean this as a reproach, but direct you to the place of work...if you want.

If you truly desire "recovery" of the soul and her progress towards perfection, then work tirelessly NAMELY on this nonspiritual problem.

36. WHAT KIND OF "INDEPENDENT ACTION" HELP?

2011/9/5 Iosif Iordanishvili <josef...@...ru>
" Greetings Michael.
Thank you for the answer, I understand and accept everything!
And you are, of course, correct regarding the search of "new prophets", I know this, and similar calls I try to brush off as soon as they appear. In principle for some time already this has not been a problem, before it was a lot worse:)
May I ask another question? You sort of told me, that on facebook I can do everything as I see fit. And during the "break", I made a conceptual (much shortened) version of the 1 book Learn Zohar (letters of Amenuna Saba). I left the Aramaic text of the Zohar, its' literal translation, and in conceptual form only in Russian haSulam and your commentary. And so I wanted to ask, is it allowed to engage in suck "independent activity"?
Respectfully,
Iosif. "

And here is my (Michael's) direct answer to Iosif regarding the question:

"And so I wanted to ask, is it allowed to engage in suck "independent activity"?"

Not only allowed, but extremely desired…for your own spiritual growth!

37. THE CREATOR MUST BE FELT, NOT THOUGHT ABOUT

Turns out with the Zohar we have a completely contradictory situation. Those who know Torah, the whole TaNaCh, know the simple meaning of traditional studies, and they know much better than I, they know almost by memory, because from early age, from 4 years old they begin to study Torah and all other sections of the Torah studies, they DO NOT study Zohar, but those that take upon themselves to study Zohar, they are not ready. And it turns out like in the russian riddle: Maria is there - Ivan is missing, Ivan is there - Maria is abscent.

Therefore try to read, at least to know Torah in it's most simple form, and Prophets, and writings, because this can't be studied any other way, but only in direct meaning, like a story, as though historical, in order to know the episodes, the stories, the situations, the characters. This is important, because sometimes it is difficult for me and I get stuck, in stead of paying attention to that which is of the utmost importance. For example a 12 year old jew, who knows from where which verse is, but I had to study all at an older age, and attained all that I was suppose to learn starting from childhood but did not because of the Soviet reality in which I was living. And to you I suggest to constantly turn to Tanach, because all that we learn in the Zohar is a commentary of the Torah. Otherwise it is impossible to understand, what, why, and how to connect Torah with all that we are learning here.

Now it's been 11 years since I have started to give lessons in the Dutch language, and only now have we started to learn Shaar aGilgulim (Gates of Reincarnation). I promised them this many years ago. There are many names which are mentioned, incarnation of one soul, its' connection with another soul. There it is necessary to know the stories of the Torah, at least to know who this was and what happened with him or her, and without this knowledge we are constantly distracted from the essential truth of what is being taught. And if you are to read the Torah, it is a must to have it in 2 languages. Hebrew is IMPERATIVE. To read the Torah only in russian or in english will not give to us a thing, and in no way will help you, because all of the names are tempered with, they took all of these from the ancient slavic, ancient bulgarian, and those took from the greek translation, from which proceeded all of the other translations. By it self this translation was beautiful and poetic, but they were lacking certain sounds in their language that are present in the Hebrew and because of this lack they changed the true names given in the Torah, and because of this it simply does not help.

We know that the whole Torah is the names of The Creator, that in every Hebrew word there is implanted gematria and secrets and all of the power and strength. But they have simply taken it and made some kind of vinegret (beet salad), simply some kind of a popular story, like this helps the soul? This is fine and dandy for the simple masses, for the simple person be they on the street or in the monestary; but is this acceptable for the person who individualy works on himself, that desires to work Lishma, for the sake of The Creator, to work one on one with the Creator? For indeed only this helps, and this is only possible through the holy tongue. I simply lack sufficient words to underline the importance of this point. My Dutch students already understand the importance of

studying in the Holy tongue and that it is simply impossible to run from this, not to the left nor to the right.

Therefore when there is a reference to a verse of The Torah, you can find this and work with the text. When I study I always had Torah on one side and the Zohar on the other side, for HaShem desires that we would labor over the Torah, otherwise nothing will work out, otherwise these efforts will remain only good intentions. It is impossible in any other way, learning of the true Torah takes a lot of time; getting close to the Creator is hard work, the closer we get the harder the work, but you keep going, you are ready to approach these difficulties, you feel the pain and overcome it, and then this is already sweetness.

Without the overcoming of pain, there is no closeness with the Creator. Pain is feeling of the will to receive, which proceeds from our material, and you strugle through this material. How can this happen in any other way if not through the sensation of this divine pain? And this is sensed namely when you busy yourself intensely with Torah. Not simply listened to the lesson and then moved on in the studies. I sat, yearned, noone did I have to ask questions when I was learning Zohar. I traveled around the world and asked everywhere: Teach me Zohar, I'll pay you. And I had some savings that I put aside for this as I worked; I'll pay you, just teach me Zohar. Но никто не знал, But noone knew it, (and he who is in Israel, in Bnei Baruch, Laitman, he absolutely does not know The Zohar, it is not given to him, he only learned TES. He wrote to me himself: "That which I learned with my teacher, that is what I teach", and to learn Zohar with his teacher Barch was simply impossible. Listen to a couple of his Zohar lessons and you will immediately be convinced of this. Therefore for this reason Zohar was not given and is not given to his students as well. This is not to talk down on him, but only that you would firmly know this. And the way he gives TES, that does not help at all, for his conception of TES is brainy, technical, pseudo-scientific, socio-philosophical.)

It is necessary to delve into what you are learning. If you study and it feels pleasant and in agreement with your body to the extent that your body even encourages you, he likes that you study the Zohar and Kabbalah in general, it means that you are deceiving yourself, saying, I am learn something spiritual, etc., various earthly rewards that you present to your body, to your evil beginning/inclanation and in turn it rejoices. You should know that only when you feel heavy, rudeness that you must go through, the pain in the study of the Zohar, TES, and all that we are studying, in particular the study of the Zohar, for the Zohar gives us all sorts of spiritual concepts that fill the the human soul as nothing else can. Because Zohar stimulates in us the complete integrated reality and not something else that is generated from it(The Zohar), for example, "Etz Chaim" – this is mochin, the essence that The Holy Ari pulled out of the Zohar, and we receive great mochin when we study it, but Zohar is Tifferet , r.Shimon Bar Yochai was clothed in Tifferet of Z "A. If you look at the Tree of Life, all the lines from all the sephirot flow to Tifferet, both the upper and lower, Tifferet connects everything, as does the Zohar; Tifferet – this is the body of the Partzuf and Zohar gives strength namely into the body.

The whole point is to receive the spiritual within the body, not within the head. We must feel the Creator, not to thinking of Him. Thinking of Him is the priority of angels, for they only have one specific task. But to a person is given the complete, integrated reality of higher and lower worlds, and it is in the body of a person, the body of his partzuf, and is the only way to experience the grace of the Creator, rather than in the head. True is the proverb: “better is one bird in the cage than ten in the air”.

Only Zohar gives us the whole indivisible, singular reality, which creates inside - the feeling of grace, eternity, this eternity clothes the body from head to toe, but not without pain.For, as we know, the body was taken from the impure forces, and I mean the inner part of the Partzuf, ie man himself inside the body, and therefore the physical body of man is left with no choice but to keep up with the person to absorb into itself the inner glow.The Torah said about Moses, when he came down with the Torah, it was impossible to look at his face, he glowed. Moshe then covered his face, for Torah is Z "A, and Z"A is Tifferet, and he lowerd Torah down into the body. The meaning of the Torah’s descent down is that Moshe is Daath, which is in the head, and due to this he lowered her(torah) down to the people, the body, making it clear that the Torah must be felt not with the head.

This greatness of the Torah is not comparable to anything that the people of the world are entertaining themselves with and calling spiritual. And this we receive fully through studying the Zohar.

38. EVERY PERSON CAN ARRIVE AT PERFECTION

It is said by the sages of the Torah: כל אדם יכול להיות כמשה רבינו עליו השלום, אם ירצה לזכך מעשיו
"Each person can become as Moshe, our teacher, may he rest in peace,…if he desires to refine (lit. thin) **his actions.**

Let's consider this great saying more closely, in more detail…

1) it is said unequivocally כל אדם **-each person!** In other words, ANY person, independent of:
a) his national-religious-ethnical background or belonging (both a Jew and any other person of all the nations of the world.)
b) his abilities, congenital talent or predisposition to spiritual.

2) further it is said quite clearly: כמשה רבינו **- as Moshe, our teacher**. Look at the greatness of the wise men of Torah: they do not exalt Moshe above a human being, turning him into an idol, G-d forbid! And not only above the greatest of the people do they not exalt him, but even above the most "insignificant", "disabled", "restrained"…and they, undoubtedly, knew why it is namely so and not any differently.

But if the soul of Moshe basically does not differ from the rest of the souls of humankind, then what is the point of the very possibility to **"become like Moshe"?.**

And namely because of this, the sages add "like Moshe, **rabeinu, our teacher".**

Let's take a look at the gematria of the complete understanding, strength of the soul **"Moshe, rabeinu"**- Moshe, our teacher: **משה רבינו**
משה - Moshe – gematria 345, רבינו - rabeinu – gematria 268. Together: 345+268 = 613

Now we can understand what is said by the sages. Moshe, as a result of his individual spiritual work, "clothed himself" with all of the 613 commandments of the Torah – and through that he attained the condition of wholeness, perfection. For all of the Torah's commandments are only given for the purpose of bringing a person to perfection, to gain congruence of form with The Creator's attributes/qualities, who is clothed in Zeir Anpin of the world of Atsilut, and each commandment "perfects/corrects" a given "organ", kli of a person, that a person also has 613 of.

As we know, all of Torah is a development of Zeir Anpin of Atsilut. In other words, the soul of **Moshe, rabeinu**, is clothed in Zeir Anpin of Atsilut down to Chochma. For Zeir Anpin itself consists of 9 sfirot, to which bina then adds keter. A person, on his own, through his work in the Torah, can attain the level of "Moshe, rabbeinu" – this is attainable to every person…we will return to this still…

3) And what is the condition necessary for the attainment of this great level of wholeness **"to become as Moshe, rabeinu"**?

Here again the wise men of the Torah shake us by their impartiality, their belonging ONLY to the true, only to the Creator and His creation. **אם ירצה לזכך מעשיו - if he only will desire to refine his actions**, literally: **his dealings**.
Not inborn talents, such as, for example, "jewish roots", big and smart head…, but he must simply passionately DESIRE to correct his actions (and those follow unequivocally from ideas, desires, aspirations proceeding, in turn, from the comprehension of his own chisaron, deficit!), that comprehension resulting itself in perfection!

But now arises a question: why are the wise ones equating arriving into the condition of perfection, clothing into the 613 commandments of Torah, namely with Moshe, and not with Yeshua! For, it would seem, complete perfection is impossible without clothing also into the keter of zeir anpin of Atsilut! Why isn't it said: "Each person can become as Yeshua…if desires to purify his actions?" For Moshe himself said to the people: "After me will come a prophet - listen to him and do all that he will command you"…

Torah was given to the person in this world, as he is in his base condition of "the will to receive only for the sake of reception", in order to transfor this desire/will into the property of giving/bestowal. It is possible to clothe oneself in the commandments of the Torah by observing it… And then the person can ascend to the level of chochma – to receive from chochma of zeir anpin of atsilut. This is specified by the prefix "as": " as Моше ", but it is not necessarily Moshe himself.

That is, Moshe ascended in reality up to chochma of zeir anpin of the world of atsilut inclusively…became merkava, chariot, carrier of the strength of this spiritual level. Also "each" person can correct " one's actions " up to chochma of zeir anpin every possible lower levels. For example, chochma of zeir anpin of the world of asiya, world of beriya, or, we'll say, chochma of zeir anpin of tifferet of the world of yetzira, not important…the main thing – is to bring oneself into conformity with chochma of zeir anpin of any given level, to "become as Moshe, rabeinu" and to receive a certain condition of perfection/wholeness. Then the person clothes in all of the 613 commendments of the level attained by him. And that is why it is said "like/as Moshe rabeinu"…

…But it is not said "as Yeshua"…for indeed the clothing of oneself with the 613 commandments of the Torah – this is the clothing into zeir anpin, NOT INCLUDING KETER! For Keter lowered bina to zeir anpin, bina being the true property of giving/bestowal.

In fact no matter how much the person corrects "his actions", no matter how much he could improve himself, even to the level of "as Moshe rabeinu", the attained property of bestowal remains RELATIVE – relative in comparison with the true property of bestowal/giving Yeshua, which for a person (even Moshe!) is absolutely UNATTAINABLE. From the force of Yeshua it is possible to make only something that has REMNANTS of giving/bestowal…This is the giving/bestowal property of Yeshua, and not the person working himself. This is giving/bestowal by way of connection of one's malchut, from within with the point of bina.

Summary: only after the person puts on on (clothes oneself in) the level of chochma, the level called "Моше, rabeinu" then only to this level can descend the shining of the level of the High Keter, Yeshua, in turn bringing the perfection/wholeness of a person to FULLNESS.

And therefore perfection "as Moshe, rabeinu" is the perfection drawn from "the Son of Man". Only this form of perfection also can (and must!) reach the person in our world.

The level of **"as Yeshua"**, as "the Son of the Creator", in the person never did exist, is not present and cannot be! In fact always - up to the general gmar tikun - it will be kept in "each" person (including even Moshe, rabeinu!) tzimtzumed/restricted, concealed and shadowed by the desire to receive, the point of malchut. And therefore, do not try at all to imitate Yeshua, for out of this nothing acceptable will emerge in you. Nothing good will come out of any form of imitation of Yeshua in any given person, even in a believer of Yeshua “till death”…

So work with “your actions”, in every condition, on the attainment of the level **“as Moshe rabeinu”** and then go lemala mi-ha-daat, ABOVE KNOWLEDGE (For the Torah is in fact the “knowledge of the Creator”), **giving your soul** even higher, to the general keter, Yeshua, through this you will be coming to merge/dvekut with the Creator…to say it more correctly (proceeding from the holy tongue): merging “in the Creator”.

39. THE POINT IS NOT IN "KNOWING" THE ZOHAR, BUT IN ATTRACTING IT INTO YOUR KELIM.

From a correspondence through skype with Yosif Iordanishvili:

[1:47:34 PM] josef: Michael…one question if I may…
[1:48:55 PM] josef: I made for myself…a text file…the Zohar itself…aramit…and plus Russian translation…but the Russian translation I took from Sluktzer…for it seems that it's quite literal…is it permitted to use it?

[2:03:07 PM] Michael Portnaar: I don't know his translation, but Sluktzer himself…kabbalistically speaking is completely illiterate!
[2:03:16 PM] Michael Portnaar: And I know what I'm talking about!
[2:04:17 PM] Michael Portnaar: After all, how anyone expect from his Russian **translation any kind of benefit? For it is not the translation that helps, but rather that, which is attracted through Zohar's text – shining of light, called zohar, mochin!**

[2:04:44 PM] josef: As I understood Vladimir's words, that it was not Sluktzer himself that translated…but it was done through an order…

[2:04:46 PM] Michael Portnaar: Therefore, never place your hope on Russian translations of the spiritual – this is empty work!

[2:05:09 PM] josef: no…the translation itself to use only for the reading of the original…
[2:06:38 PM] josef: ...as a dictionary

[2:12:12 PM] Michael Portnaar: And what will this give you, other than empty knowledge…You'll fill yourself with empty knowledge of the Zohar, instead of developing the ability to ATTRACT into your vessels zohar ha-rakia – luminescence called "zohar" – a luminescence from the place of malchut and bina's union, the properties of dins with rachamim, the properties of severity of the law and mercy.

[2:14:22 PM] josef: I don't even know…I thought…that this way I'll be able to learn Zohar's aramit faster…and independently…read Zohar.

[2:18:56 PM] Michael Portnaar: And what's the rush…or you think that the more pages of Zohar you "get through", the better? Completely unnecessary! In spirituality, the important thing is (always!) the QUALITY, not the QUANTITY. Your kavanah is to be trained in the RHYTHM OF ETERNITY, unlike the rest of these babblers of kabbalah. To them the pages are important…and the luminescence/shining from the learning remains above and never enters their kelim.
[2:20:13 PM] Michael Portnaar: let's stop at this right now and think about my words…justify…if you can…

[2:21:01 PM] josef: The deal here is not in the accumulation of knowledge…I just like very much to read the Zohar itself…not using haSulam. Certainly in me exists this vice…I always desire…a lot…but I am fighting this…that is I want to say…that the Zohar itself…makes a big impression on me.

[2:23:37 PM] Michael Portnaar: All of this, that you "like" – will come by itself…in the process of studying…therefore do not force the events… Do not make for yourself RADICAL changes – they must come as a RESULT of your individual spiritual work.. as the appearance of the middle line – comes from ABOVE!

[2:25:05 PM] josef: .yes…all this is true, this is certainly so!

[2:25:23 PM] Michael Portnaar: ... patience, my friend…

[2:25:32 PM] josef: thank you!!!

40. WHILE STUDYING THE ZOHAR HAVE THE INTENTION/AIM OF PRAYER

2011/9/23 Iosif Iordanishvili <josef...@...ru>
"Greetings Michael!
I thought. It will be much better if I study through the transcribed lessons more thoroughly..."

And here is my (Michael's) direct answer to Iosif:

Yes, your goal you will reach much better (and faster!), repeating the lessons of Zohar with the original tongue!

After all, all of the concepts are repeated there many times. And having well attained the concepts of the 1-st book of Zohar (hakdama, Entrance into Zohar of the Zohar itself), you will be able to orientate yourself like "fish in water" in the rest of the Zohar!
Initially the simple RECOGNITION of a concept is important...and so: at first you recognized, second, third - and suddenly, you see, to your own surprise - it has settled in your KELIM (rather than in memory!!!).

Do not attempt to remember words WITH THE HEAD! All knowledge, that is in the head, will die together with your body, will be eaten by worms, in the grave!

And the knowledge of Zohar must be, we could say, not with knowledge, but with feelings...because the spiritual, in its' nature, is FOREIGN to the outer man - foreign to his external intellect, desire to receive only for one's own sake. Therefore, required and befitting is the system of his studying: not by force, not with pressure, not "at any cost", but as if ACCIDENTALLY, passively, intuitively, patiently ALLOWING the eternal life drop by drop to " FLOW" into your kelim...

Eternal life never did leave that place, but due to their disagreement of properties, drifted out of the range of your PERCEPTION.

Learn the Zohar like a child learns, ask the higher, like a child...SINCERELY, without any second thought or ulterior motif (=like:"Want-want-want to know"!) asks the mother: And what is this?, But why? But why why? e.t.c.

Your study must internally have the intention of PRAYER, for you are ASKING the Mother, the higher, for comprehension, and comprehension of the upper wisdom is none other than the sensation, perception of eternal existence, wholeness, serenity, perfection...not in the head, but IN THE BODY!

41. TO THE WORK OF COMPILING THE DICTIONARY OF KABBALISTIC LANGUAGE

2011/9/24 Iosif Iordanishvili <jose...@i...ru>

"Greetings, Michael!

Big thanks for the beautiful letter!
Had I consulted with you a bit sooner I wouldn't have spent my time…in vain. It happens that I first do something, then I think about whether it's worth it or not…first I follow the desire. But are unconditionally right, this is namely how it must be and not otherwise.

I by the way have begun to gradually collect in a separate file, the book "Learn Zohar" anew, beginning at "shoshana", without the labels "Lesson №"... without the introductory words "we begin the lesson", line enumerations and so on. Also correcting the sentences grammatically a bit… But I am not rushing, going through every sentence and word thoroughly".

And here's my (Michael's) proposal to Iosif and others:

Regarding the compilation of our Big Kab. Dictionary, it would be wonderful if there was a technical possibility to "expand" the text of the Zohar, page after page from up down in a linear order: in words (word after word, not skipping even the words that are repeating: because in conjunction with other words they may have a different tone or even meaning!) in the original language (including also haSulam!!!)

For example: page alef (necessary to specify the page number!):
מאמר
השושנה
פתח
כתיב
כשושנה
בין
החוחים
מאן
שושנה

---
and to send these pages to me for the selection and compilation of the Dictionary.

Have in mind, that there is no need to rush to make as many pages like this as possible… Make a page and send to me, and when I work through it I include it in thew Dictionary. Whatever necessary, I will let you know.

And it would be even better if some other (or others) of our forumers would engage in this. After all, linguistic knowledge of the original is not needed for this! And this is only

so that you, Iosif and Vladimir would not be distracted from the primary work of transcribing the audio lessons etc.

For us the 1-st book of Zohar will be quite sufficient for the purpose of compiling a fairly complete dictionary of Kab. terminology. There is no need to use TES and Etz Chaim for this, being that the WHOLE terminology is already included in Zohar.

42. EVEN IN THE ARRANGEMENT OF THE ZOHAR TEXT INTO WORDS ONE NEEDS...KAVANA?

2011/9/24 Iosif Iordanishvili <josef...@...ru>
1. "From what I understood……the whole hakdama….word after word…..in the linear order, and then everything will be arranged in the alphabetical order?
2. Is there a point….in repeating…the same words? such as…yes, if, between, and so on…
All in all this is a good idea.
3. Maybe we should make an announcement on the forum….if ultimately no one will want to do this….then I'll take this on…"

My (Michael's) answer:

1) Yes, the whole hakdama… word after word… in the linear order. And then it will all be arranged in the alphabetical order.

2) There is a point in repeating only kab. TERMS. However, to repeat general language words which serve to connect words in a sentence: alliances, prepositions, adverbs – this is not necessary. But in the case if you have some doubts regarding this, better to include it…just in case…

3) It seems to me, that a special forum announcement is not needed. Those, who constantly read the messages on our forum… if one desires, then he or she will respond independently. After all, this work must "capture" him or her. And if it didn't capture, then what's the point of such work…WITHOUT KAVANA?

43. HOW TO KNOW WHOM YOU ARE SERVING

Message subject: QUESTIONS AND ANSWERS: FROM EVERYONE FOR ALL
From: Yuriy
Sent: Sun Aug 07, 2011 8:39 pm
To: Michael Portnaar

“I have a very important question. HOW DO WE DIFFERENTIATE BETWEEN GOOD AND BAD? How can it be discerned whom you are serving? It is possible that in the books or the lessons there is an answer to this question, but I have only read half of "Kabbalah for Complete Life Management", listened to only a few lessons, close to six. It is probable that I have very little ability to control myself... The books and lessons evoke feelings, awareness, new understanding, inspirations, I begin to develop this, translate into actions, and think that something is coming from this - maybe even valuable for the forum... So I begin to write. And in the beginning everything goes normally, but then I gradually and completely pass over into the feelings of the heart, and for some reason I am very quickly "sucked in" there from your lessons and books and it is as though I become all feeling, as though I fly into the heavens...that's when I cease to check myself...and then it's very hard to come back down from that place. And at the time that I write here something that is happening to me then in the beginning first S. tells me I'm doing well and then it feels like a rebuke, similar to the example above. I understand that somewhere, where it was necessary to include my head, to stop - I do not do this and as a result there is an imbalance. How do I stop this? How do I control myself? What are the criterion to know what is "good" and what is "bad", what is "correct" and what is incorrect"...? How can I get properly oriented?"

Here is my answer:
Everything you write here is very correct! And regarding " at first all goes normal, and then I eventually pass over into feelings of the heart...and it is very hard to come back down".
On one hand, this is partially because just as I told Alexei that when you listen to my lessons and read my books, it is as though you entrust yourself into MY KELIM - and this is an absolutely CORRECT relation! And in this moment your kelim work in exactly such a way: ONLY PURELY TO GIVE: that is, GIVE FOR THE SAKE OF GIVING!!!
But this is not yet the end, for the purpose of creation - RECEPTION for the sake of GIVING! Namely for this, to help you realize this goal, reception for the sake of giving, it is necessary to develop within yourself also the LEFT LINE, creatively limiting the "feelings of the heart", so that you would not be very easily "sucked in" while listening to my lessons and my texts, and so that you won't become "all feelings, as though you fly away into heavens...etc"
And who better than S. knows and of the particulars of the left line and all that is concealed and disappears behind her limits! And very recently I have asked him as a friend make sure to help you develop your left line, which is what he is doing. For he is, by nature a "lefty" - learn from him this side of your individuality. And as a result, you will attain YOUR OWN left line, balancing out your OUTSTANDING right! And in

such a way in every state you will experience the work that will bring you into the MIDDLE line (for you will have worked out both of the extreme sides on your own). In this you will find and FEEL every time your wholeness (in place of only feeling the wholeness of the Creator in the right line)".

Here is my (Michael's) very short answer for Yiuri...better to say a direction for search in our learning materials (a.o. a lot of in Russian!):

One must serve the Creator [b]with both inclinations[/b]: with the Good one AND + with the BAD one! By doing that you can be sure you are serving the Right One!

44. MI BARA EILEH – WHO CREATED THESE?

[2:10:48 PM] josef: Good day Michael…I have a few questions regarding the 43 lessons…"mi bara eileh"….there in the commentaries can be clarified, for instance "Zo"N created Bina that is located between chaze and tabur". Is parsa of Atzilut itself meant by tabur here?

[3:52:38 PM] Michael Portnaar: No, this is not tabur of Atzilut itself, but a place that is called "tabura de-liba" – tabur (=parsa) of the heart, i.e. from chaze A"A till the tabur A"A (matching the tabur of AvI, which clothe from pe till chaze of A"A).

[3:54:27 PM] josef: Meaning…not the parsa that is under the Nukva, but the parsa that is between Av"I and YISHSU"T?

[3:58:33 PM] Michael Portnaar: yes

[3:59:31 PM] josef: And this is exactly what I meant….maybe it should be clarified…or to leave it…and let them understand it this way?

[4:01:27 PM] Michael Portnaar: No, clarifying is not necessary. After all, the whole point of our study is not in BREAKING DOWN of the already broken down (by haSulam) material…but in independent work with the material.

[4:01:55 PM] josef: yes…right!

45. MOMENT “ACHSHAV”, NOW – THIS IS THE MOMENT OF MERGING WITH YESHUA

/From Alexander/:
“Michael, in your post “Ve-im lo achshav, eimatai? – And if not now, then when?!”
In the thread Questions and Answers: From each and for all, on the page viewtopic.php?f=96&t=13&start=170 on top, you write (I quote):

“The great Torah sage, hillel, said: ?!אימתי ,עכשיו לא ואם – ve-im lo achshav, eimatai – And if not now, then when?!

… And the moment of the condition achshav – “now” – this…is when no longer bothers you “your surrounding”: whether it favors “your letter” or not…For it, your surrounding, can make “make for you un-pleasantries” ONLY in your imagination!
And turns out…you are fearing yourself, and not some imaginary surrounding of yours!”…

And in your post titled EVERY PERSON CAN ARRIVE AT PERFECTION on the page viewtopic.php?f=96&t=245&start=50, you write (I quote):

“Summary: only after the person puts on on (clothes oneself in) the level of chochma, the level called "Moue, rabeinu" then only to this level can descend the shining of the level of the High Keter, Yeshua, in turn bringing the perfection/wholeness of a person to FULLNESS.

And therefore perfection "as Moshe, rabeinu" is the perfection drawn from "the Son of Man". Only this form of perfection also can (and must!) reach the person in our world.

The level of "as Yeshua", as "the Son of the Creator", in the person never did exist, is not present and cannot be! In fact always - up to the general gmar tikun - it will be kept in "each" person (including even Moshe, rabeinu!) tzimtzumed/restricted, concealed and shadowed by the desire to receive, the point of malchut. And therefore, do not try at all to imitate Yeshua, for out of this nothing acceptable will emerge in you. Nothing good will come out of any form of imitation of Yeshua in any given person, even in a believer of Yeshua “till death”…

So work with “your actions”, in every condition, on the attainment of the level “as Moshe rabeinu” and then go lemala mi-ha-daat, ABOVE KNOWLEDGE (For the Torah is in fact the “knowledge of the Creator”), giving your soul even higher, to the general keter, Yeshua, through this you will be coming to merge/dvekut with the Creator…to say it more correctly (proceeding from the holy tongue): merging “in the Creator”.”

The question I have for you is this: somehow it turns out that on the one hand one must live in the “now”, for only in the “now” is it possible to receive wholeness and not to put it off till “tomorrow”. And on the other hand, you say, that the level “as Yeshua” in a

person "was not, is not, and will not be!"? Comparing these two expressions of yours in two different posts, turns out, that they are seemingly contradicting each other? I know, that if there's something of your words that I'm not understanding, then I must first "justify", agreeing with you above the intellect. In this regard I agree with you, but somehow am trying to connect these two expressions together and to behold in them unity, and nothing comes of this…"

And here's my (Michael's) direct answer to Alexander and others:

As you know, always, whenever you can't clarify something from Kabbalah, that is said by me, then look carefully at the KEY concepts which are operating this or that expression which you are not understanding, IN THE HOLY TONGUE!

In this case we have two key concepts: in the first post the word עכשיו "now", and in the second – "as Yeshua".

Let us carefully examine the word עכשיו "now": What catches your eye immediately?! Of course, in this word is concealed the name Yeshua: there is his first letter י yud, there is his second letter ש shin, there is his third letter ו vav and there is, finally, his third letter ע ayin! – only there are arranged in a different order. There remains one more letter כ кaf from the word עכשיו now.

If we now place this letter כ кaf as the first, followed by the rest of the 4 letters of the word עכשיו "now" in order which transfers the name ישוע Yeshua, then we'll have the word – concept
כישוע , "as Yeshua"!

Look at how great a secret is opening to us!!! Turns out, that the notion עכשיו, "NOW", i.e. the very requirement for the condition of perfection, on which the great Torah sage, hillel commented (and also we, together with you, often emphasize the importance of living in the "now"!) matches the letters – transfers the inner strength of the concept כישוע, "as Yeshua"!!!

In other words, when you are engaging in the inner work of bringing yourself into the spiritual state "NOW" going ABOVE INTELLECT – YOU MERGE WITH YESHUA, receiving eternal life and becoming… כישוע, AS YESHUA, who eternally LIVES…in עכשיו – in the "now"!

46. THE LANGUAGE OF THE MATERIAL WORLD IS NOT IN THE CONDITION TO ADEQUATELY TRANSMIT THE SPIRITUAL

[8:04:27 AM] Michael Portnaar: good morning, Iosif

[8:05:06 AM] josef: Good morning Michael!

[8:05:37 AM] Michael Portnaar: thank you, there is already the full part 1 of the book "Questions and Answers: from everyone and for all"
[8:07:54 AM] Michael Portnaar: I'm sending it out to Vladimir for corrections and the most elementary gram. errors, but fully preserving the form: i.e. there is, for instance, there are capital letters in the beginning of words, connected to the uppercase, question mark (even several of them!), multiple dots (=…) and other EMOTIVE signs, being of an extremely important substantive value. All of these compensate in some measure for the failure, inadequacy of the language of the material world, in which we live

[8:09:02 AM] josef: I corrected some mistakes…and deleted multiple dots/ellipses (=…) . The questions marks I didn't touch in truth…

[8:10:23 AM] Michael Portnaar: try, please, not to delete anything in the answers
[8:11:02 AM] Michael Portnaar: After all, our task does not lie in corresponding with directorial grammar and syntax guidance of the Explanatory dictionary of Russian language by Ozhegov!

[8:11:08 AM] josef: Ellipses also? I usually replace them with commas.

[8:11:41 AM] Michael Portnaar: no, quite often the ellipses in my messages tell MUCH more, than the words themselves

[8:12:00 AM] josef: good!

[8:12:32 AM] Michael Portnaar: …because there are moments, when I could express myself more and deeper, but am limiting myself…for the very benefit of the reader. In in such a place a put, for instance, the sign of multiple dots/ellipses - …
[8:13:17 AM] Michael Portnaar: there are also other signs that I use in the same way…For the language of this material world is maximally POOR to express the spiritual!!! Therefore, I repeat often, that the translation from the holy tongue gives only the most general representation, only the most external outlines…

[8:13:50 AM] josef: ah….then I won't touch it…

47. BURN WITH LOVE FOR THE SAVIOR OF ISRAEL

/A private message to me from Yuriy D., Sat Apr 02, 2011 6:23 pm/

"I wanted simply to make myself known to known to you. I am Jewish, from Gomel, and I am not running away...I came accidentally upon your site when I was desperately seeking a way to continue studying Kabbalah having gained understanding about WHY I can't go on studying with Laitman...felt to me like he was replacing Yeshua with THE GROUP. I've known of Yeshua of 3 years, having gone through many years of Judaism and one in Christianity, where I met my wife. We both stopped calling Him Jesus and replaced it with Yeshua over a year ago...so about a year into studying Kabbalah. When I began to study Kabbalah through B.B, I did not stop my relationship with Yeshua, the Redeemer of Israel (point of the soul's desire in the heart), I simply applied what I was learning about the code of the branches etc. to my relationship with Yeshua and my Scripture studies. I told Him that I didn't want to study with Laitman but felt that there was no better way to begin, and Yeshua clearly communicated to me that when I was ready, I would find the teacher of Kabbalah that does not leave Him(Yeshua) out of the picture...I was tentative but I continued my studies and my conversing with Yeshua...however, at one point my wife and I became very disheartened and confused and went through a period of "darkness"..it was right upon us coming out of this darkness and confusion, and right as we began to understand that the group idea within B.B as well as Judaism as well as Christianity basically replaces the saving strength of Yeshua HaMashiach...one day I was searching for a pdf. file of a moses cordovero text and on the link I found Kabbalah for Complete Life Management. After looking at it quickly I felt The Ruach HaKodesh and I followed the link into your site and immediately looked at "The teaching of foolishness"...to my surprise and delight, I saw the name which I was thirsting to see, Yeshua!!! Finally, I thought! That was about 4 months ago. My wife and I have since been reading your book KCLM again and again, listening to English Zohar lessons together, and on my own I study your Russian audios. I do still speak and understand Russian fluently but I can't type in Russian, only in English. I have not asked you any questions because I ask Yeshua all of my questions and I have learned how to be patient and allow Him to show me the answers, be they in your forum, on a poster, in a conversation with ANYONE, etc. I left Christianity almost as quickly as I came into it, but Yeshua has stayed with me and even when I tried to reject Him He just showed me more and more that without Him I have no path towards The Creator. I read that a lot of your Jewish disciples ran away upon hearing His name...well, I'm here because I hear His name and it is refreshing to know that I'm not crazy!!!
Thank you for having the courage to teach The Truth, and I believe that for every false disciple you lost you'll gain more real ones. My allegiance is to Yeshua alone, and a Rabbi such as yourself who burns with love for The Savior of Israel has my fullest attention and respect!!!"

Here is my answer to Yuriy, that I've just wrote to him ...not having noticed that he has already started translating some of our learning materials from Russian forum into English! But I'll still put it hereunder 'as evidence':

"Very nice to hear that from my brother in two respects: both in flesh and in spirit. Be well and blessed, my friend, and keep your allegiance to Yeshua alone - our only Rabbi whose teaching of Salvation we are trying to convey.

...Maybe you would like the idea of translating into English some of our learning materials that we have only in Russian at our Russian forum? Your English sounds really beautiful! It will be great for all of our forumers (most of whom do understand English), as well as for your own spiritual development. Work for Yeshua!

...If for any reason you can not do it, I respect your any decision... As soon as you work on yourself li-Shma. May your answer be yes, let me know, so I'll indicate you what to begin with".

...But now I see you was ahead of me! It was YOUR idea to start with it! Thanks and again: be well and blessed!

48. CONVERSION TO JUDAISM

I am married to a "non-Jew" and she desires to go through a conversion process. It is something she's desired before we even met. Is this necessary in your view? I am asking you this because this is causing HUGE issues in our marriage, because I want to be supportive but Judaism has always been very difficult for me, especially after I "met" Yeshua. I understand there is the private and general issue of being a Jew, but is it necessary for her to go through the conversion and be added to the general aspect of the people of Israel as she seems to feel it is? Please answer this because it is not at all a question of want to know with my head, but this is an issue that has made my heart hurt for almost 4 years now, how long we've been together...and she's about to start this process, and we are around Chabad A LOT because of this since there's not much else here in ...and chabad i find to be particularly difficult due to their messianic leanings. Please HELP!!!

Here is my direct answer:

Conversion to Judaism or any other kind of "-isms" - is a cultural-religious act that does not produce any spiritual action. Strictly speaking, there is nothing in a conversion from one state of religion to another!

And so, for the sake of what the sages of the Torah call "Shalom bait" - "peace at home", you would better agree with her decision! It's the desire of your wife, isn't it?

And suppose she would ask you to, say, buy her new shoes, should you not go and buy her a pare of shoes *exactly* that SHE wants... although you would probably advise her much 'better' ones.

And what does it mean a conversion from one folly state of mind to another, what have you to do with all these contrived rules of spiritual blinds. They want to keep so their national belonging. Well, let them!

The main thing must be, that you *in your heart* resist any temptation of execution of their traditions. But don't mock about her religious feelings. Remember that also you were ones far from accepting the true spiritual path!

Remember the words of Rabbi Shimon bar Yohai: **each fruit has its time and place**!...So be patient also with the process of spiritual maturation of your wife!

49. FIGHT FIRE WITH FIRE

"Michael, I apologize for the long absence, and I decided to ask a question. Somewhere on the forum topic was an issue raised about problems with health as well as with the environment. And since this problem relates closely to me, is there anything you can recommend regarding this? First, I absorbent material like a sponge, and this in turn gave strength. Now, it happens that I can't even read one page and there is also no strength. There is a total emptiness and kasha in the head, plus problems with health. What can one do in such a situation?
p.s. I apologize for my previous antics.
Thanks in advance."

Here is my answer:

I am very happy about your return…

The problem is that you ruin yourself, first of all your own spiritual health, and everything else is the result of this spiritual destruction. And all because your desire for UNITY with The Source, as it turns out, is only a weak, "premature" one. And all because your desire for unity with the Source, as it turns out, is only a very weak, "premature" one. In other words, as it turns out, you do not really want to live!

And therefore, it - your unsteady, immature desire - pulls you in different directions (into chasidut, into fulfilling the commandments, as they are prescribed those that, for the time being, are themselves "damned" - receiving only for themselves). And so you have no integrity, Omni-directionality to only ONE thing – solely only that, which gives life and is called LIFE!

And hence, the sense of dissociation, "total emptiness and kasha in the head, plus problems with health". All of this is only natural, according to the great principle "mida kneget mida" – lit. "property against property" or as a Russian proverb: What (what property) you sow, that (that property) you will reap (this Russian proverb is taken, of course, from Torah!).

And also: As is the call, such is the response. And so, with your eclectic studies (="kasha", consisting of all possible studies) you destroy your still weak kelim that you are building through Lurianic Kabbalah, with me, as your rav. After all, I do not draw you somewhere, but only nudge towards the right, HEALTHY for you direction…And even this I do without any pressure, but ONLY INVISIBLY, through my books, lessons, and forum messages…

But there is yet another such Russian proverb, which talks about healing: a wedge is knocked out with a wedge (or in english – fight fire with fire) – as you "fled" from the true studies and rav, in such a way you can be healed: to grasp and hold on to only one rav!!! Choose for yourself such a one, whom in your heart you trust. (Meaning: in Russian the word trusts breaks down into two words - UNTIL and BELIEVE; that is

“UNTIL the reception of YOUR OWN complete faith” – you draw your faith, FOR THE TIME BEING, from him!) and so hold on to him, as a person drowning in quicksand grasping a reed, which is, in turn, connected to the stooping branches of a huge century-old willow.

50. DISSEMINATING KABBALAH ...WITHOUT USING THE NAME KABBALAH

Mr. X (confidential!)
19 Jan (1 day ago)

to verkabbala
"*Dear Doctor Portnaar*

My name is <...>, I live in the U.S. I am a student of Kabbalah for two years now and am <...> years old. I have been studying online with Bnei Baruch, we have three hours of lesson/lectures every night. I have taken there classes from The Education Center as well. I know very little and want to know all. I am thristy for Kabbalah and think about it always, with all my heart. I get so frustrated with not being able to comprehend the Kabbalah but I am always eager to study more and I do realize it isn't knowing but feeling it in the heart, which I do, deeply. Our teacher is wonderful but he has taken on a different path for several months now and plans to continue. We used to disseminate Kabbalah with straight forward honesty but now we are to disseminate to the world without using the name Kabbalah. I am having so much trouble doing this because it feels like we are concealing it again. We also study in the group and not so much for ourselves but for the group as a whole. I am sorry to tell you these things but I have to explain why I am turning to you. I go to sleep at night thanking the Creator for all He does for me and for the last two weeks I have been asking him to tell me about Yeshua because Bnei Baruch doesn't speak of Him. The Creator has led me to your website and you, I can't even remember how I found it but I did. First thing I did was start studying the Zohar that is on your website. I have to say it brought much light to me because your ways made it easier for me to feel and understand the material. Tonight, just now. I started to read and study your book, The Teachings Of Foolishness. I can not say in words how it impacted me in the first lesson with the drawing and your explanation of Jeshua and Moshe, I wept. It all made so much sense and I am going to read more tonight before going to sleep but I had to write this letter to you first. Now for the reason for this long letter. I want to study with you and call you my teacher and need to know if you are still teaching English students? I am already reading your writings and listening to the audio lesson for over a week now, maybe two. I am not good with organizing and I am not sure what to study first or where to start. Another problem I am having with BB is we are not aloud to email our teacher directly, we can ask questions during the daily lesson in a chat but rarely get answers. Please keep what I say about Bnei Baruch confidential because I only tell you these things so you will understand why I would like to study with you. Please, I hope you reply and tell me how to start my studies with you.
Is it true,"when the student is ready, the teacher will appear"?

shalom ve ahavah"

Here is my (Michael's) answer:

How nice that you have being sent to us! ...I conveyed your message to Vladimir Stroganov, one of my special students. He will contact you and you can correspond with him. He had the similar situation as you... It would be better for you than correspondence with me!
Good luck to you and please register on our forum, if you wish, indeed...under a preudonym.
Be well and blessed.

51. TO LEARN PRACTICALLY HOW TO LIVE “NOW” AND “HERE”

[1:00:38 PM] Michael Portnaar: this is what I just reported to Vladimir: “We will take a break from new Zohar lessons, until Iosif ends the work of transcribing the old Zohar lessons. In addition to that, you also need time to complete the transcription of Etz Chaim, Shlavey (to correct the first 11 lessons) and this is work of “from the correspondences” and “About the High Keter”

[1:02:50 PM] josef: I also thought…about a break. Yesterday I spoke to Yuriy. Found much in common…

[1:04:06 PM] Vladimir: that is, for now there will be no new lessons, or you are going to give other subjects, and not Zohar

[1:03:09 PM] Michael Portnaar: no, there will be no new audio lessons at all

[1:03:14 PM] Vladimir: Understood

[1:03:38 PM] Michael Portnaar: after all no one of you has yet to work through the already present old audio lessons
[1:03:44 PM] Michael Portnaar: and books
[1:03:54 PM] Michael Portnaar: there is a couple of years work there

[1:06:05 PM] josef: yes there is a lot of..work! I gradually began “Kabbalah for complete life management” from 7 part…

[1:06:25 PM] Michael Portnaar: nowhere to rush…this will not help

[1:06:38 PM] josef: no..without rush…
[1:07:24 PM] josef: i.e. as I understood..new lessons..will be no more for a while longer..

[1:10:03 PM] Michael Portnaar: in any case until the completion of the transcription of old lessons of Zohar

[1:06:46 PM] Vladimir: Yes, of course. Zohar I have listened through 62 lessons and I feel that should work-through them deeper from the beginning. In TES I am in the middle of the 3-rd part. I listened through quickly, because the material was, generally, a sign. But from the 70-th lesson, when you said, that now we are going to learn TES more deeply, not like in other places, I work with these thoroughly

[1:07:50 PM] Michael Portnaar: it is absolutely no point for us in rushing and jumping from one place to another, to completely different levels of comprehension.
[1:08:15 PM] Michael Portnaar: this is like flying from one planet to another

[1:08:16 PM] Vladimir: I fear, with the 5-th part of TES without your help it won’t work. Springtime of this year Laitman twice tried to engage in it and couldn’t

[1:08:47 PM] Michael Portnaar: You're right, when the time comes, we'll get to the 5'th part
[1:09:12 PM] Michael Portnaar: We have remaining approximately 25 pages of the 4-th part
[1:09:26 PM] Michael Portnaar: 4-th we will finish it and begin the 5-th

[1:09:54 PM] Vladimir: Yes, no need to rush. I, by the way, just today wrote to Anna that I have ceased yearning for new knowledge, and think, that not in vain Michael loads me up with the work of editing. Means, FOR ME this is right now of highest importance – he knows better

[1:11:19 PM] Michael Portnaar: Yes this work is intended to, amongst other things, to detain you in "HERE" and "NOW", so that you would use to it, becoming accustomed to this wondrous condition!
[1:12:20 PM] Michael Portnaar: Same thing goes for you, Iosif!

[1:15:16 PM] josef: Yes, I figured as much already
[1:16:42 PM] josef: I only now….am beginning to understand gradually…what is practical implementation….

52. שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד – Listen, Israel, HaVaYaH – our Elokim, HaVaYaH – One!

From correspondence with Iosif:

[5-10-2011 4:46:26 PM] Michael Portnaar: ...[during the lesson transcription] references to Yeshua, Mashiach, pronouns He, His, to Him, etc., write with a capital letter…

[5-10-2011 5:01:12 PM] josef: good, all clear..i.e., when talk is of Yeshua…."He" – starting with a capital letter…

[5-10-2011 5:01:55 PM] Michael Portnaar: yes, previously I avoided this…lest it would evoke in the reader associations of Yeshua as G-d
[5-10-2011 5:02:13 PM] Michael Portnaar: but now it's possible already, the reader is prepared

[5-10-2011 5:02:35 PM] josef: good!

[5-10-2011 5:02:53 PM] Michael Portnaar: now we can refer to Him with capital letters
[5-10-2011 5:03:51 PM] Michael Portnaar: And in general, to be honest, there never existed, does not and will not exist any other to whom we could ever or will ever be able to refer to in this way…

[5-10-2011 5:04:41 PM] josef: good!"

Explanation.

As it is known from the Zohar, in the Torah we can meet words, written:
1) Starting with regular letter. Their number is vast.
2) With small letter.
3) With a capital (big) letter.

And so Zohar clarifies: words in regular letters transmit the strengths of zeir anpin.

The words in small letters – the smallest level – malchut (and therefore, when haShem called on Moshe (first word of the 3-rd book of Torah): Va-ikra, "And (haShem) called on Moshe", there the last letter alef – small. Moshe diminished himself until the level of malchut!

And the words with a capital letter – this is the level of bina, like two letters in the verse שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד – Listen, Israel, HaVaYaH – our Elokim, HaVaYaH – One!

As it is known, the big letters ע ayin and ד form the word ED – WITNESS.
What does this mean?

Moshe brought the Torah – representative of the strengths of zeir anpin, that reach his chochma and not higher. And so Moshe, addressing the people of Israel, said: "Listen, Israel, HaVaYah – our Elohim, HaVaYaH – One!". That is, Moshe speaks of the future achievement of union with HaVaYaH.

But what kind of a union is being spoken about? By way of what/whom is reached the union of this Torah verse?

And this is what is indicated to us by these two big letters which form the word "ED". WITNESS. Moshe secretly indicates, that in the future conditions, it will be possible to unify with HaVaYaH through the strength of the WITNESS, prophet, which will come after him. "I, Moshe, am in no condition to bring you to complete unification with HaVaYaH. For this is needed the strength of bina, which will lower KETER to zeir anpin…and through him you'll be able to receive the light of union with HaVaYaH".

"Because my Torah – Torah of the level of Moshe – allows for the reception of the luminescence from BYA, "worlds separated" from Atzilut, the world of union with HaVaYaH! And therefore, in Moshe's Torah everything is split: pure-impure, kosher-non kosher, meat-milk, allowed-forbidden, prescriptions "do" and prescriptions "do-not-do", etc.

And WITNESS, this is He, who will clothe in the High keter of zeir anpin. He will bring The Teaching of the Highest Torah from the world Atzilut! And there are no more splits there, but exists only pure union with HaVaYaH!

…But, as we know, everything is in one person. Moshe addresses the "Israel' that is a person and tells him about the future unification with HaVaYaH through Yeshua, the Witness.

Why does the verse call him "WITNESS"? He, Yeshua, is the witness of the covenant in-spirit…

Witness – this is someone who knows the authenticity of some development…He existed during this event, and therefore he can testify of it…and therefore his testimony is accepted as an irrefutable fact!

In this way the strength of Yeshua was also present during the "Gifting of Torah" – the event in which HaVaYaH gave His promise to "Israel", His Method of arriving at Union with Him. This unification – the ascent to HaVaYaH through Torah to Yeshua, where shines HaVaYaH.

In spiritual work we do that this way:
We raise the reshimot from the lower hay and vav, which are under chaze (the kelim of reception), to the upper hay and yud, which are above the chaze, "Israel" (the kelim of to give), thus connecting together all 4 letters of the name HaVaYaH!

…Now it will become clear to us, why in referring to the name Yeshua, in pronouns He, His, to Him, etc. we must start with a capital letter.

53. TRANSLATING THE BOOK "GATES OF REINCARNATIONS" INTO RUSSIAN

2011/10/7 Stroganov Vladimir <...@...ru>

"Good evening, Michael,
Thank you for [posting the text of the new translations of your 1-st audio lesson] "Shaar haGilgulim"("Gates of Reincarnation" of Ari) in English. Probably should consider into my way of individual work the translation of this book also, what do you think? Of course, without this I am already quite busy (at least quit the job:)), but, if gradually, without rushing (and where would we be rushing to?) – then why not?
Good evening.
Respectfully,
Vladimir".

And my answer to Vladimir:

Yes, it would be good if you would add the translation of Shaargil (abbr. "Gates of Reincarnation") to your work plan.

But get to it, please, right after finishing the transcription:
1) 1-st book Ets Chaim (there remains only a couple of lessons)
2) 1-st book Shlavei (correct 1-st edited lesson + 10 following).
3) editing the book 1-st and 2-nd "Questions and Answers"

And this is principal: in the spiritual it is impossible to be simultaneously in DIFFERENT (two or three) places!...

Then in you will free a space…will open the "gates" for Shaar haGilgulim as well.

This is relating to the work of transcribing audio lessons into text and translating our books from eglish into Russian.

And regarding your studies, also here it is good to do similarly: for instance, on Monday you learn Shlavei, on Tuesday – Zohar, on Wednesday – TES etc. But on the same day do not HINDER one with the other.

I.e.: one subject of study per day…and then your kelim will be whole day busy with ONE thing, ONE subject – and this is…like a balm for the soul!

54. MAKE FOR YOURSELF YOUR OWN INDIVIDUAL "SHABBAT"

From a correspondence with Iosif:

[10:12:05 AM] Michael Portnaar: good morning, Iosif

[10:12:26 AM] josef: good morning Michael!

[10:12:56 AM] Michael Portnaar: I would like to tell you one more time, that there is no rush and it would be good for you one day a week altogether not to touch the audio lessons!
[10:13:05 AM] Michael Portnaar: Listen to me
[10:13:32 AM] Michael Portnaar: this will have tremendous RENEWING impact
[10:13:39 AM] Michael Portnaar: on you

[10:13:47 AM] josef: to make.. a day off so to speak…

[10:13:52 AM] Michael Portnaar: better, probably, on sunday
[10:13:56 AM] Michael Portnaar: yes
[10:14:03 AM] Michael Portnaar: with family
[10:14:19 AM] Michael Portnaar: and to COMPLETELY not think even about Kabbalah and the transcribing of lessons
[10:14:29 AM] Michael Portnaar: and even about the studies

[10:14:42 AM] josef: with family this is difficult))…the wife is almost always working))

[10:14:45 AM] Michael Portnaar: And don't even learn TES, or Zohar, or any others…
[10:14:57 AM] Michael Portnaar: then rest up yourself
[10:15:01 AM] Michael Portnaar: completely

[10:15:26 AM] josef: i'll try…in truth…difficult…kabbalah is like an elixir of life…
[10:15:48 AM] josef: Something like Shabbat?
[10:16:34 AM] josef: and can I do this on a different day, other than Sunday… to plan the day in advance…
[10:16:52 AM] josef: for instance – Monday..

[10:19:12 AM] Michael Portnaar: This I call "condition of serenely grazing in the cow's meadow"…and so…the sun shines, and she calmly chews grass while wagging her tail – the condition of complete trust and spontaneity…This will connect you with the ancient condition of your soul and will be very beneficial… After all, in such conditions you let go of control of events, implementation of some plans…if even the most noble and lishma!
[10:19:53 AM] Michael Portnaar: Yes, Monday is good for this…completely unnecessary which day you establish for yourself…SHABBAT! Moreover, you can also change your "Shabbat" day at your own discretion!
[10:19:59 AM] Michael Portnaar: have a good day

[10:20:06 AM] Michael Portnaar: and we move on
[10:20:54 AM] Michael Portnaar: By the way, it is completely unnecessary for us to orient ourselves on releasing ALL audio lessons and new book on […] by New year!

[10:21:12 AM] josef: Yes... as it will turn out!

[10:21:25 AM] Michael Portnaar: whatever will be will be…without any kind of plans or time frames! After all, the sitra achra, the impure power, pushes a person to make and re-make plans and to think "of the (wonderful) future"… with her slogan: Arbeit macht frei – "Work makes one free"!

[10:22:15 AM] josef: good!... today then I will finish…3 lesson….and tomorrow I'll try to arrange a Shabbat for myself…..is stupidly watching some kind of film a good idea?

[10:23:10 AM] Michael Portnaar: We do not have and should never have any time lines, being that we must live in the here and now…in the rhythm of eternity…And then no disease or attack is in a condition to take a person "by surprise" (in Russian the world for "by surprise" - "врасплох"(vrasploch) – breaks down into v-raz-and-ploch – meaning in one moment to make a person feel bad).

[10:24:12 AM] josef: yes…true! I have gradually begun working on "Kabbalah for...."….very difficult…to keep myself in the condition of "now"…but I am working on it…

[10:25:28 AM] Michael Portnaar: Some kind of movie…but simple, entertaining, but not with murders, fights, wars, intrigues etc. All of this the outer person takes in to oneself (internalizes)…with his five sensory organs: for he doesn't know, that this is "art"! For him this is "reality". And so, in you are deposited these dirty "reshimot" of violence and they begin to have a life of their own inside of you!
[10:26:02 AM] Michael Portnaar: stop, please, and work on yourself further

[10:27:36 AM] josef: Great!.....Thanks so much! This is very beneficial, all that you said. I understand thus…the seeming outer problem….is the outer man's (klipot) resistance…regarding the light?

[10:27:59 AM] Michael Portnaar: Yes, this is correct... and the inner work on yourself, of course, do not cease for even a minute… even in the chosen by you weekly Shabbat day!

[10:29:05 AM] josef: Great! Big thanks!!
[10:29:30 AM] Michael Portnaar: and thank you

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[10:21:25 AM] Michael Portnaar: whatever will be will be…without any kind of plans or time frames! After all, the sitra achra, the impure power, pushes a person to make and re-make plans and to think "of the (wonderful) future"… with her slogan: Arbeit macht frei – "Work makes one free"!

[10:22:15 AM] josef: good!... today then I will finish…3 lesson….and tomorrow I'll try to arrange a Shabbat for myself…..is stupidly watching some kind of film a good idea?

[10:23:10 AM] Michael Portnaar: We do not have and should never have any time lines, being that we must live in the here and now…in the rhythm of eternity…And then no disease or attack is in a condition to take a person "by surprise" (in Russian the world for "by surprise" - "врасплох"(vrasploch) – breaks down into v-raz-and-ploch – meaning in one moment to make a person feel bad).

[10:24:12 AM] josef: yes…true! I have gradually begun working on "Kabbalah for...."….very difficult…to keep myself in the condition of "now"…but I am working on it…

[10:25:28 AM] Michael Portnaar: Some kind of movie…but simple, entertaining, but not with murders, fights, wars, intrigues etc. All of this the outer person takes in to oneself (internalizes)…with his five sensory organs: for he doesn't know, that this is "art"! For him this is "reality". And so, in you are deposited these dirty "reshimot" of violence and they begin to have a life of their own inside of you!
[10:26:02 AM] Michael Portnaar: stop, please, and work on yourself further

[10:27:36 AM] josef: Great!.....Thanks so much! This is very beneficial, all that you said. I understand thus…the seeming outer problem….is the outer man's (klipot) resistance…regarding the light?

[10:27:59 AM] Michael Portnaar: Yes, this is correct... and the inner work on yourself, of course, do not cease for even a minute… even in the chosen by you weekly Shabbat day!

[10:29:05 AM] josef: Great! Big thanks!!
[10:29:30 AM] Michael Portnaar: and thank you

56. CHAG SAMEACH! JOYFUL AND "FESTIVE" CONDITION!

SUKKOT AND ARBA MINIM (4 kinds)

All seven days of this festival Sukkot (except saturday) the jews perform a mitzva of the "four kinds of plant species", which is performed as follows. A person takes into the right hand an unopened palm branch (lulav), which are joined with three myrtle twigs (hadassim) and two stems of river willow (aravim). In the left hand he holds the citron fruit (resembling a big lemon - etrog). Then he joins both hands together and pronounces the blessing.

And this mitzva the jews do during this festival "with hands and feet" from year to year from the moment of their exiting Egyptian captivity.

But is this really what the Torah writes about?....

Yes...but how must it be understood? In reality, the Torah sages projected the spiritual on material ground, scrupulously writing out the rules, customs, and laws for the physical execution of this Torah commandment by the clogged up and savage nation, to whom initially was given from above the Covenant of-flesh.

And so they had to - as intended by the Creator, not the human intellect - to execute this commandment "with hands and feet"... until they "smarten up" - until they accept Kabbalah (Covenant of-spirit) with joy. And only then this will become a COMMANDMENT, bringing forth its' spiritual harvest!

And so each year they stand in line in their synagogues, buying (for crazy sums of money: this season in Amsterdam it's costing 60 euro!) a couple stupid branches and a smelly lemon, in order to fulfill some, pardon the expression,"commandment"! Certainly, the execution of this commandment by the jews is very beneficial for the authorities of these synagogues and the jewish religious business!

Just think, in the whole world there is approx. 15 mill. of jews, add to them the millions of converts and sympathizers (i.e. those of the nations of the world, who have jewish family members). And now count, what kind of horrible damage is brought forth to the Creator's nature, which the Creator made, by such mass cutting down of innocent branches and the biggest lemons!

After all, the execution of this commandment "arba minim" with 4 types of plants, does not produce any spiritual action! You can imagine, what huge national-religious idiocy this is!

- Well, that's a bit much: Idiocy!

And how otherwise can this be named: For only an idiot can perform some actions "with hands and feet", that DO NOT HELP him at all! And do not their actions resemble this?!

They stand in their synagogues, waving during "holiday Sukkot" some broom into all sides together with a super-lemon!...

...And about this I wouldn't even begin talking, but in truth, with their performance of WORTHLESS traditions, they expose the Most High to the ridicule and mockery of all nations of the world!!! And this is in the stead of SERVING as conductors of His will - His eternal laws of the universe!

And now we'll leave them, with their childish amusements, and instead examine, what is IN REALITY this GREAT COMMANDMENT, "arba minim", commandment of the 4 types of species, which was given to the jews in the Torah by The Creator Himself.

Sukkot (The Festival of Tabernacles) stands under the sign of the superiority of the name HaVaYaH over impure powers. Because the "impure strengths", that are in humans, darken the Light of The Creator in the lower worlds, "not desiring" to uphold the laws of Upper Supreme governance. (And nothing comes from above if it is not called for below!) Indeed, when the authority of this holy name of the Creator strengthens, the evil forces weaken, and, finally, they...disappear!

"Yehudi" - "jew", which is in a person - appears (as the Creator's messenger) in these days in the holy Four letter name: name that corresponds to the four types of species:

/from Zohar "Noach", 97/:

1) hadassim, myrtle twigs (3 of them): this is ChaGa"T and letter yud of the name HaVaYaH;

2) aravim, river willow stems (2 of them): - this is netzach and hod, transmitted by the upper letter hay of the name HaVaYaH;

3) lulav, palm branch (1 stem): - this is yesod, letter vav of the name HaVaYaH;

4) etrog, citron fruit (1) - this is malchut, lower letter hay of the HaVaYaH.

All together they represent 7 poles of strengths of the Control System of the universe (= Zeir anpin and Malchut of the world Atzilut).

By way of these "arba minim" they attempt to (= put effort with kavanna!) to become "favorable" to HaVaYaH, i.e. they bring themselves into qualitative agreement with Him in properties... thus contributing to the strength of the holy name HaVaYaH's rule over the baser strengths of the impure forces!

In this way "jew", in the condition of the "festival Sukkot", awakens maim kedoshim, Holy waters (i.e., the coming onto him of the Upper light and blessings), through the abundant watering of the altar (=Malchut) with these waters. From this derives the

tradition to abundantly watering the "altar " (in Israel they do this...thoughtlessly... to this day!).
In reality, through this is undermined, "washed away" the force of mayim hazeidonim, "evil waters".

The branches of 3 sorts and the citruis fruit together are called by the common name "lulav". Because everything comes to Nukva (Malchut) from yesod, the last sefira of zeir anpin, the masculine strength, which gives to her. Yesod - this is also brit kodesh, Holy covenant, Holy covenant in-spirit between the Creator and Israel, between heaven and earth, between the upper and the lower. He, yesod, receives into himself everything that comes from above from bina and gives to Malchut, earth, feminine beginning.

And Malchut of the world Atsilut passes all of this to the lower...neshamot ha-tzadikim, souls of the righteous in the worlds BYA, and through them to the rest of humanity and creation.

57. MOSHE RECEIVED THE TORAH "FROM MOUNT SINAI" - FROM YESHUA!

Pirkei avot (teaching of the fathers) begins with following words:
משה קיבל תורה מסיניי
Moshe received Torah from Sinai

And so, it seems strange that they missed the word "mountain": "mount Sinai" And we know, that nothing is an accident in the sayings of the Torah sages (just as there is none in the Torah itself either!).

Why did they "omit" it?

Interesting is the fact that the Torah sages use the preposition מ – "mi", meaning "from" + genitive case indicating to the belonging: from what/whom?

What is the deal? Indeed a suggestion…seems here the appropriate, correct preposition "on", i.e. Moshe received Torah on mountain Sinai"

Why did they, nevertheless, use here the preposition "from"?

And they do this, of course, not incidentally…

Rather, they did that for the sake of concealing a great secret, that in its' time, in the future, would become revealed.

And so this revelation to the world, for the first time in the history of humanity, you are reading here now…in this message!

The Torah Sages omitted the intermediate, clarifying and defining word הר – mountain named "Sinai". I.e., full concept: "mount Sinai", because in this complete concept "mount Sinai" is enclosed the whole secret FROM WHOM in reality MOSHE RECEIVED THE TORAH! …After all, the sages do not write, that Moshe received Torah directly from the Creator?

From whom then?

Now take a look at the whole verse in its' complete (revealed) writing:
משה קיבל תורה
מהר סיניי
Moshe received the Torah
"from mount Sinai"

Now count the gematria of the concept
מהר סיניי
"from mount Sinai"

And namely here hides a great secret of all secrets: gematria “from mount Sinai” = 385, and with the general term 1 (i.e., in unity with the Creator Himself – The Father of Yeshua, that clothes I inside of Him, the Son), turns into gematria 386 from the name ישוע Yeshua.

Through individual spiritual work Moshe rose within himself to qualitative agreement/affinity of properties with the strength of Yeshua which is in him, in Moshe...and received from Yeshua the Torah, which “descended to him, to Moshe”.

And all of this Moshe found…inside of himself!!!

58. KABBALAH DEALS WITH SPIRITUAL ELEVATION OF A PERSON

"2011/3/25 From: Marianne <marianne...@...nl>

"I am very interested in Kabbalah and I accidentally have found your site. My question is this: I am a lesbian and so...while searching out Kabbalah's opinion about this on Google I found out a prohibition: apparently this is not okay, that Kabbalah only allows relations between man and woman. Before I begin to delve any further into Kabbalah studies, I wanted to find out if there is indeed such a prohibition. For if this is so, it then feels like it would be bad to get involved with this. Could you please give me an answer, what is your opinion on this issue?

And here's mine (Michael's) answer to Marianne and others:

Some of my best and especially advanced students are homosexuals and lesbians...The fact is, Kabbalah deals with SPIRITUAL ELEVATION of a person. And what his or her sexual preference - this absolutely does not interest neither Kabbalah, nor The Creator (and in turn, not me either, as a teacher of pure Lurianic Kabbalah)

Please, go ahead, and shamelessly come to our forum...there you can learn a lot...and get to know yourself!!!

59. THE CENTER OF REVELATION OF THE CREATOR

"2011/3/19 from Stroganov Vladimir <vstr...@...ru>

Unfortunately, translation is not moving ahead as quickly as I desire... I understand, that the main thing is not quantity, but rather quality. However, I deliberately load myself up more urgently to remove the remainders of the socially based mass approach to Kabbalah.
I keep getting stacks of letters from B.B, even though I already wrote to them that I left. Today I received an SMS: " Revealing the Creator at the Center...(the address specified). Begins at 17.00". Man, I almost hurt myself laughing so hard

And here's mine (Michael's) answer:

... Regarding the "speed" of translation, from the get-go I sincerely also gave you a friendly warning, that we are in absolutely no rush. And we have no reason to rush to any "Center" for the sake of revealing (in the masses!) The Creator... At such-and-such address... Beginning at exactly 17.00. ".... And what about to other addresses... Does He not reveal Himself there? And is He, The Creator,so punctual, as to only allows Himself to be revealed precisely at 17.00?
...Certainly it is very funny how they work-up a mass of spiritually Illiterate guys (namely "guys", since a woman is to them no more than "man's friend": she for some reason MUST only assist someone, not clear whom she is assisting and in what...really not clear in what! ...Like a puppy endears its' master: wagging it's tail back and forth wildly, constantly jumping up in excitement and demonstrates to its' master it's dog-like loyalty... (in the same way they all dance to the tune of their idol)
And they order their women (and others') to follow his commands (such as: "All women should remain in their places!") according to "equivalence of form" - in fact even these "guys" themselves exhibit that same "dog-like" loyalty and fidelity in relation to their beloved "owner"...!

...But each of us firmly knows that, in actuality, "The Center of The Revealing The Creator" - it is especially individual: only in the heart of a person...and there is no difference, be it a heart of a man or a woman! And that The Creator IS ALWAYS ready to reveal Himself in any moment of the day or night, when this individual sencerely DESIRES inside of his or her heart and is betrothed with SON-LIKE(Like The Creator's own SON) loyalty and love to only ONE - The Creator!!!

60. ALL YOU NEED IS...PATIENCE

2011/10/23 Michał W...<ten...@...com>

"Hi Rabbi
Ok, I'll try to translate it, with the help of Hashem. Of course I'll do it slowly, because I'm not so fluent with translations, it takes me more time, so you must be very patient ;) I have thought before about translating some Shlavei HaSulam, because I like it, especially article about evening and morning. Rabash uses simply language, that touch a heart. In your books you use also simple words. So I will try.

I've a question.. I feel now that I'm a little bit disconnected from spiritual, that I don't have enough strength, also a lack of faith. I was thinking that I have faith, but now I feel that I don't have. I feel that I'm loosing the most important thing, and in me is a fear because of that. "You must build up a inner strength because you'll loose it" - something like this. I feel too much outer being and inner being is crying like a child that they don't listen it. I'm sleepy on your morning Zohar lessons, and you have said about concentration etc. I see, that I don't have proper concentration... So, me question is: what can I do to build up a strength? To let me inner child be stronger... I feel that the lowest connection with spiritual is a much better than all material things. Because even with a lowest connection with spiritual I feel a true life... It's like a alpinist who begin the climbing at the Hight Mountain, it doesn't matter for him that at the beginning he is in the dark forest, he is happy because he see that he is on the right path...
I'm telling you all of this because in this state I don't know what to do. Maybe I should meditate to build up connection with inner? Why my inner is so weak?
Shalom,
Michal

And here is my answer:

ALL YOU NEED IS...PATIENCE!